

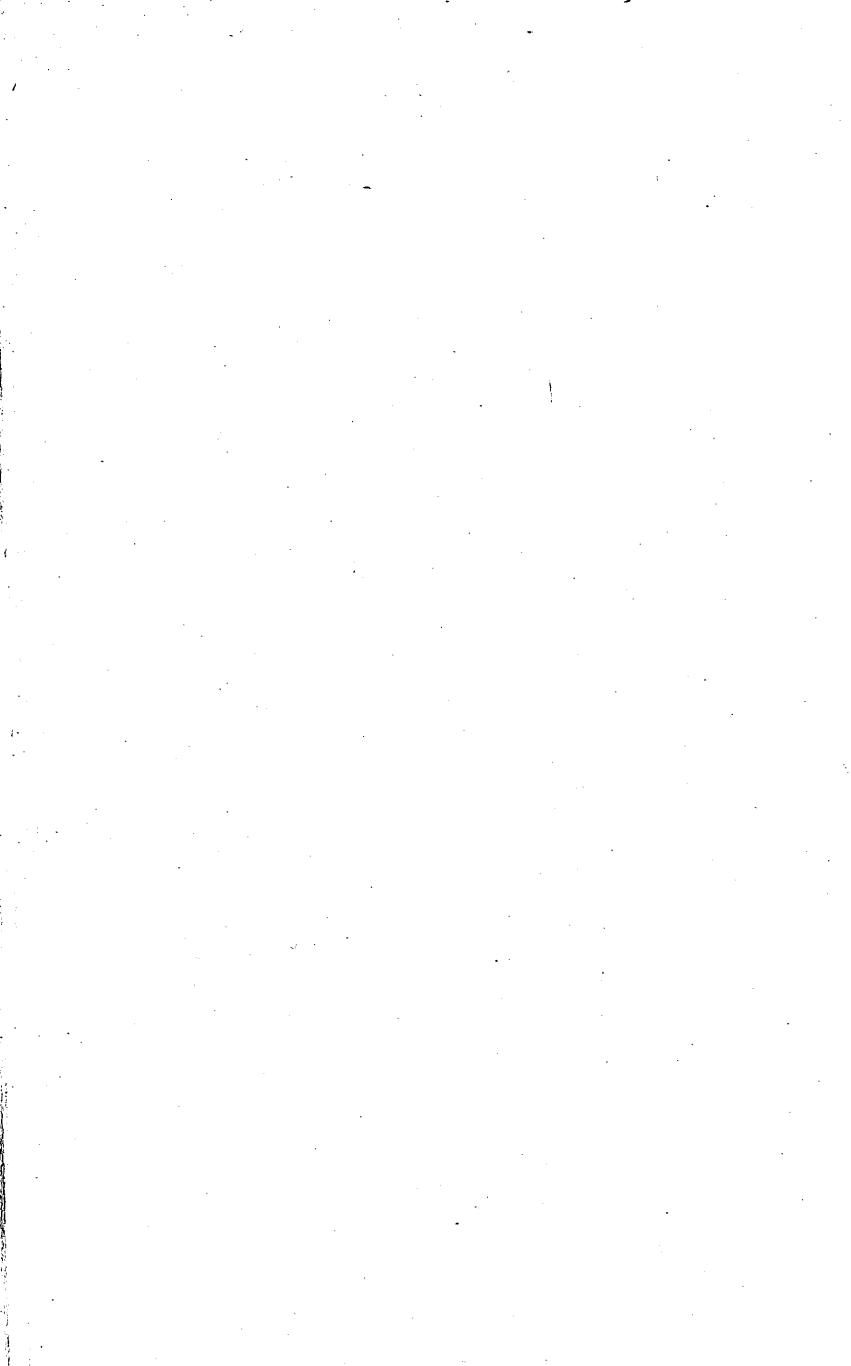
THE PLACE OF THE SUNDAY SCHOOL IN EVANGELISM

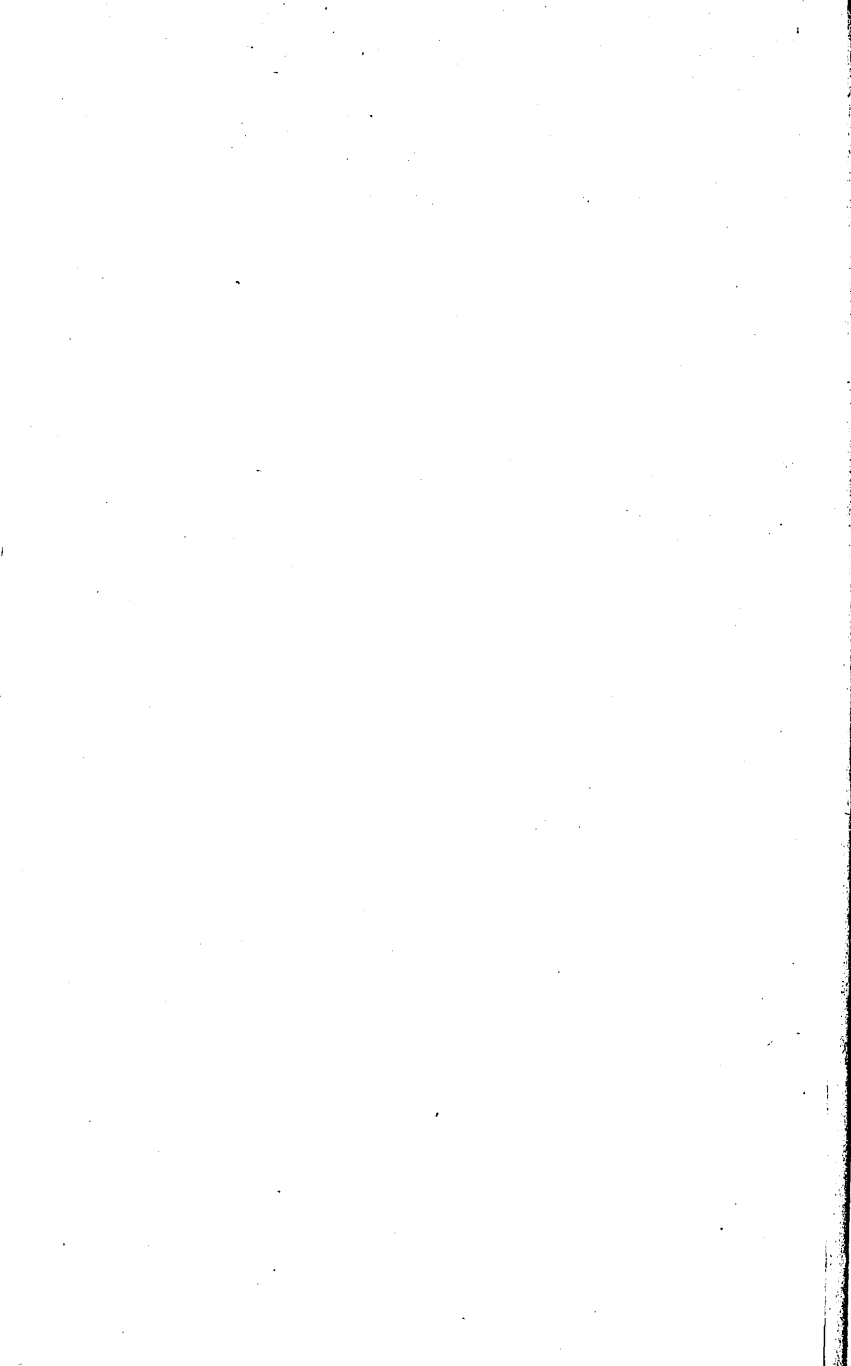
J. N. BARNETTE



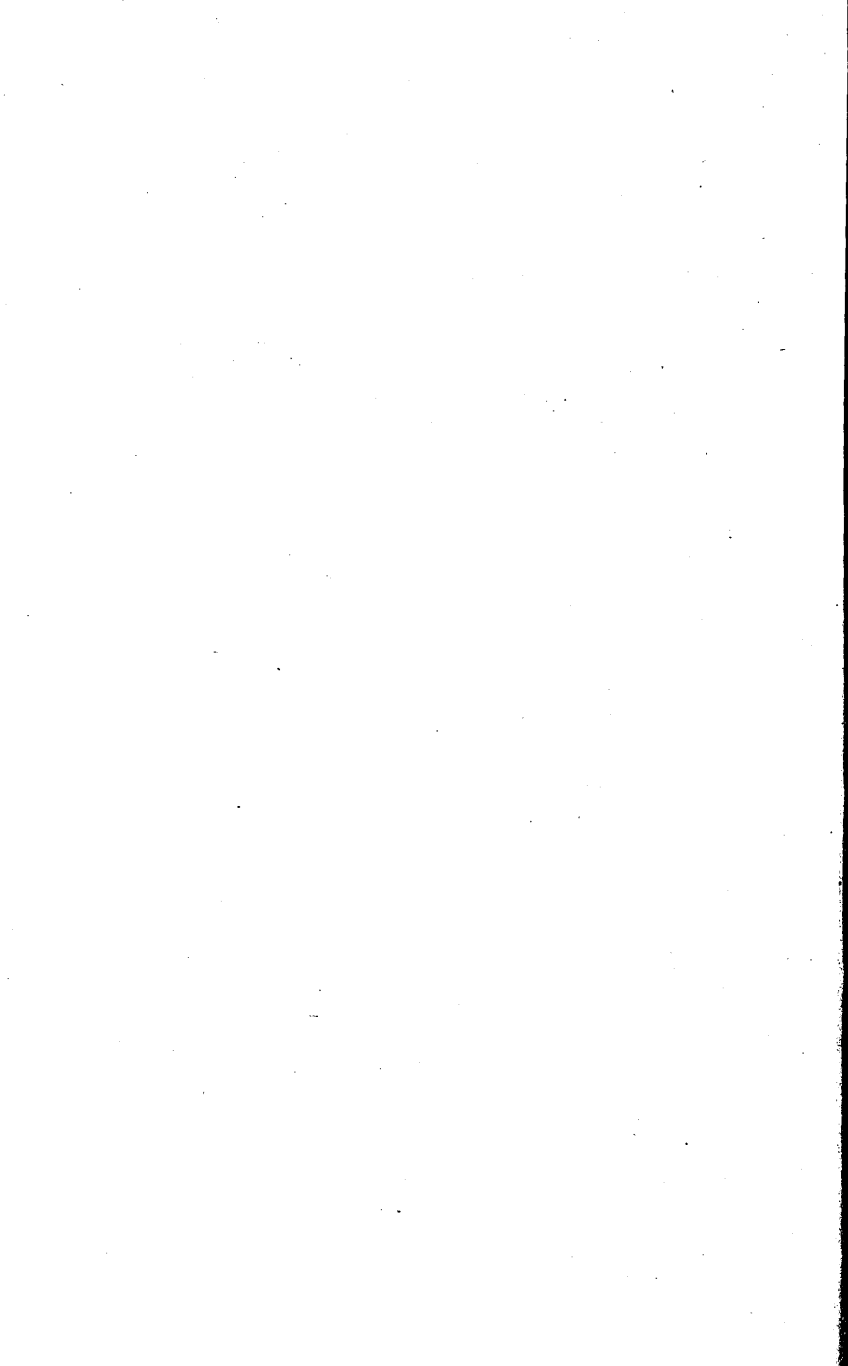
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**THE PLACE OF THE SUNDAY SCHOOL
IN EVANGELISM**



The Place of the Sunday School in Evangelism

J. N. BARNETTE

Secretary, The Sunday School Department
Sunday School Board of the Southern Baptist Convention



NASHVILLE, TENNESSEE
THE SUNDAY SCHOOL BOARD
of the
SOUTHERN BAPTIST CONVENTION

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FOREWORD

DIRECTIONS FOR THE STUDY OF THIS BOOK

REQUIREMENTS

I. FOR TEACHERS

1. Ten class periods of forty-five minutes each are needed for the completion of a book.
2. Teachers of classes are given, without special examination, the same award as is provided for the classes which they teach.

II. FOR CLASS MEMBERS

1. The student must be fifteen years of age or older.
2. The student must attend at least six forty-five minute class periods. Where students attended as many as five class periods, an award can be granted only when the following method is used:

Take the usual written examination on the chapters studied and discussed in class.

Study the remaining chapters of the book in accordance with the requirements of the individual method and hand the paper to the class teacher.

3. The student must take a written examination, making a minimum grade of 70 per cent.

4. The student must certify that the textbook has been read. (In rare cases where students may find it impracticable to read the book before the completion of the classwork, the teacher may accept a promise to read the book carefully within the next two weeks.)

III. FOR INDIVIDUAL STUDY

Those who for any reason wish to study the book without the guidance of a teacher will use one of the following methods:

1. Write answers to the questions printed in the book,
or

2. Write a development of the chapter outlines.

If the first method is used, the student will study the book and then with the open book write answers to the printed questions.

If the second method is used, the student will study the book and then with the open book write a development of the chapter outlines.

Students may find profit in studying the text together, but individual papers are required. Carbon copies or duplicates in any form cannot be accepted.

All written work done by such students should be sent to the State Sunday School Secretary.

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CHAPTER I

THE PLACE OF EVANGELISM IN A CHURCH PROGRAM

Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; spare not: lengthen thy cords, and strengthen thy stakes (Isa. 54:2 ASV).

In order to see the place of evangelism in its relation to other phases of the life and work of a church, a brief picture of the functions of a church is presented.

I. THE FUNCTIONS OF A CHURCH

There are five major functions of a New Testament church. They are: evangelism, worship, preaching, teaching, and training.

1. *The Place of Evangelism in the Mission of a Church*

The mission of a church is to reach and to save the lost. The souls of men must be saved from sin by the blood of Christ. The place of evangelism in a New Testament church is fundamental. Churches exist by evangelism. Paul was an evangelist in a world black with sin and shame. Paul preached the gospel of Christ. It was the power that had transformed his own life. He knew it would transform the lives of all men. The spirit of evangelism should pervade all the work of a church, even as the yeast permeates the bread.

2. *The Place of Worship in the Life of a Church*

A church comes to its highest spiritual plane in the worship of God. In ages past the prophet saw the Lord high on a throne in the temple robed in majesty and splendor, surrounded by seraphs worshiping God and

saying, "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory" (Isa. 6:3).

In the words of Dr. John A. Broadus, "John saw in his vision how the four living creatures, representing the powers of nature, and the four and twenty elders, representing the saved of God, bowed in worship, and how a wide and encircling host of angels caught the sound, and how it spread wider still, till in all the universe it rolled, 'Blessing, and honour, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever' (Rev. 5:13)."

If the angels in heaven find their greatest theme of praise in the holiness of God and the redemption of man, what ought redeemed sinners to feel about worship?

Earth has a joy unknown in heaven;
The new-born bliss of sins forgiven.

A pastor will learn how to lead the people in intelligent, purposeful, spiritual worship. The training of a congregation in worship should receive a place along with training in Bible knowledge and in service. The very essence of worship is reverence.

One primary purpose of a church coming together on Sunday morning is that each individual, and the church as a body, may come consciously into the presence of God in praise, confession, dedication, and intercession.

The pastor's place as the leader in worship is vital. The attitude of the choir is likewise important. The singing should be "with the spirit, and . . . with the understanding."

3. The Place of Preaching in the Program of a Church

"Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ" (Eph. 3:8)

Paul was the greatest of all preachers. Of course we omit from the comparison Him who spake "as never man spake."

Paul adhered constantly to the great central truths of the gospel. The cross, in which alone he "gloried," which alone he "determined to know," was always before his mind. Widely as he ranged over the fields of truth and duty, he never lost sight of that grand central object, never ceased to feel that he was in its presence. Every doctrine and every precept in his letters are presented in such a way that they have relation to the atoning work of our Saviour. The preaching of Paul influenced several nations in the period of a few years.

One mighty factor in the progress of Christianity has been preaching. Preaching has shaped events. Preaching has influenced history. Preaching has influenced the morals of people. The major contribution of preaching, however, has been in the proclamation of the gospel of Christ. The spread of Christianity has been largely the work of preaching. "It pleased God by the foolishness of preaching to save them that believe" (1 Cor. 1:21).

Preaching has always had an important place. It will continue to be so. The immediate future will require a high type of gospel preaching.

4. The Place of Teaching in the Development of a Church

Christ set his church to teach and endowed it with power and equipment for teaching. A church is under imperative obligation to teach. A church has its growth in efficiency and doctrinal character largely through the exercise of its teaching function.

A church that does not teach is failing in its mission at the point of power and advantage like a stalk of corn with much show of life, but yielding no harvest; like a tree ever rich in foliage, but bearing "nothing but leaves."

The people of God have always been a teaching people and were taught in his law to walk in his commandments.

The Commission of our Lord, spoken two thousand years ago in the majesty of his resurrection life, is in full force today, and is in no wise shortened as to scope of meaning and requirements. A church that builds and maintains a good Sunday school will be strong and stable in life and service.

5. The Place of Training in the Work of a Church

Jesus devoted much of his earthly ministry to the training of a group of workers. These early disciples were powerful in their work. Training is vital in the work of churches. Paul's words, "Study to shew thyself approved unto God," need application in the program of churches.

It is essential that churches train the entire membership as well as the workers if the members are to become fruitful Christians. The will of God is that each child of his shall "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3:18)—"till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4:13).

II. CHRIST'S PROGRAM OF EVANGELISM

All of the five functions just discussed deserve careful study and major places in the program of a church. The purpose of this book, however, is to set out a church program of evangelism and to show the place of the Sunday school in such a program.

Every New Testament church has an evangelistic program. It was given by Jesus. It is the only program for a New Testament church. It is recorded in Matthew 28:18-20, and is direct, easily understood, all-inclusive, and backed by all the power of heaven. "And Jesus came

and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

Christ's Commission, wherever given in the New Testament, places evangelism as primal. "And he said unto them, Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). "And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things" (Luke 24:46-48). "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

This book is in no wise an attempt to add to or to take from the divine evangelistic program of Jesus. It is an effort to show how his program can be fulfilled in a church. It does face the question as to whether or not churches have soul-winning programs worthy of the New Testament pattern. It does face the question as to whether the present soul-winning programs are big enough in aim, wide enough in scope, strong enough in power to honor God.

III. THE GREAT COMMISSION DEMANDS A WORTHY CHURCH PROGRAM OF EVANGELISM

1. *Little Programs of Evangelism Are Not Worthy of the Great Commission*

Little programs do not appeal to big men. Little programs bring discouragement to Sunday school workers.

Little programs develop little churches. Little programs produce little Christians with little faith and limited vision. Little programs do not win large numbers of people to Christ. Little evangelistic programs cause churches to fail. Little programs dishonor God. Little programs limit Christ. "And he did not many mighty works there because of their unbelief" (Matt. 13:58).

In the beginning God told Adam to subdue the earth. Man has subdued the earth in an amazing way. The waterfalls turn his machinery. The water is turned into steam that drives the great trains. The oil is pumped from under the ground and used to transport men in the air, on the ground, and through the water. Modern farm implements have brought amazing changes in farming. Now one man with modern machinery can produce more than one hundred men could produce fifty years ago. One man in a few months can plant, cultivate, harvest, and market enough wheat to provide bread for a small city. Men have more nearly obeyed God in the development of the earth than they have in carrying out his Great Commission.

Jesus told his disciples to evangelize the world. Man has subdued the materials of the world, but Christianity has made only a good start in evangelizing the peoples of the earth. In many churches the evangelistic efforts are limited to one week—that of the annual revival. Jesus said to his disciples: "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35).

2. Little Programs of Evangelism Do Not Win the Lost

It is tragic for a church to have a program so small in scope and so weak in its faith that even sinners view it with pity or ridicule. A church that goes a whole year

and does not baptize even one person needs to consider seriously its program of evangelism.

And by the same token a Sunday school class that goes a whole year and does not win one person to Christ needs to change its program or its teacher.

Can a class of Adults with fifty or more church members enrolled function properly for fifty-two weeks and not win even one person to Christ and church membership? Surely all classes need to think carefully about their evangelistic programs and about the type of teaching that is done. Conversely, think what would happen if each class in each Sunday school should win just one person each month!

Many lost people do not go near the churches. That is tragic. Many churches have forsaken the lost. That is even more tragic.

Christ gave his disciples the task of evangelizing the world. Our programs of evangelism are too small in view of the task involved and the power available. We are weak of faith if we think a little soul-winning program is pleasing to God who gave his only begotten Son for our salvation.

3. The Father Is Glorified in Fruit Bearing

"Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples" (John 15:8).

The gospel of Christ is as powerful today as it was on the day of Pentecost. Peter was ablaze with the Spirit of Christ on that day. Perhaps in the fact that the leaders are like Peter, ablaze with the Spirit of Christ, is to be found the answer to the soul-winning results in some churches.

A church is not a group of self-satisfied people come together to be entertained and made comfortable and kept contented. But a church is a group of redeemed, separated, consecrated men and women drawn together by

the strong bonds of the love of Christ and of one another. It is a congregation of redeemed sinners to be trained, organized, and led afield after the lost.

The most powerful thing in the world is a group of men and women, vitally linked up with God, the source of power. They become power incarnate. They are dynamite to the forces of sin and evil. Against such an institution "the gates of hell shall not prevail."

The command of the Lord is to preach the gospel to every creature. The Father in heaven is glorified when his followers make disciples. There is joy in heaven when sinners are brought to repentance.

IV. SOME BASIC ELEMENTS IN A CHURCH PROGRAM OF EVANGELISM

What are some things to be considered in making a churchwide program of evangelism?

1. *The Program Should Be Perennial*

There are two statements in the book of Acts which picture the New Testament program of evangelism. The first shows the efforts of the soul-winner: "And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ" (Acts 5:42). The second pictures the results of the soul-winners: "And the Lord added to the church daily such as should be saved" (Acts 2:47).

Alas! How far short many of the churches of today have fallen from the New Testament practice of evangelism. The fact that more than six thousand Southern Baptist churches did not report a single baptism in 1944 is evidence that many churches have drifted far from the practice of the early disciples.

The report of the work of the apostles as recorded in Acts is "And the Lord added to the church daily such as should be saved." The report of many churches today

as recorded in the associational minutes is "a whole year gone by and no one saved and added to the church."

2. The Program Should Be Balanced

From a babe Timothy was taught the "holy scriptures." Children should be taught the Bible and encouraged to memorize Bible verses in the home by a Christian mother and a godly grandmother. Children who are brought to Sunday school have their tender hearts saturated with the Bible passages that tell of Jesus. The woman at the well was lifted from the depths of sin by a personal interview with Jesus. Matthew was found in the tax office as he labored in the public business.

Today some are reached in the regular worship service, some in the Sunday school class, some in revival meetings, some in the tent meetings, some by branch Sunday schools, some through distribution of Bibles or evangelistic tracts. Because people are of different temperaments, a church will appeal to more groups of lost people if there are different methods of approach to evangelism. Paul said, "I am made all things to all men, that I might by all means save some" (1 Cor. 9:22).

3. The Program Should Be All-Inclusive

An all-inclusive program of evangelism will take in all the lost people in reach of a church. It will include the boys and girls in the Sunday school. It will reach the young people. It will take in the adults. It will win the lost enrolled in the Sunday school. It will seek the lost who are out of the Sunday school. It will require a mission program that will reach the neglected communities. A church program of evangelism should be all-inclusive.

4. The Program Should Have Pastoral Leadership

The pastor is the pivotal man in all soul-winning efforts in a church. The superintendent and teachers will

find difficulty in promoting any soul-winning efforts without his leadership.

The pastor is the chief leader. The church looks to the pastor for leadership. A church will follow a positive, sympathetic pastor. A church may not do all the pastor desires, but a church will not do much of anything unless the pastor leads. It is easy to lead a church in evangelism.

V. A PROGRAM OF EVANGELISM FOR A CHURCH OUTLINED

A balanced church program of evangelism will include every right approach and every good method. The cry of the prophet of God may well be a guiding and a challenging cry for every church in all the land: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes" (Isa. 54:2).

Some churches use only one method—the annual revival meeting. God has blessed the annual revival meeting! It has not served its day. It is still one of the major means in thousands of churches for winning the lost; and it will for all time be a major method. As long as there are sinners to be saved and saints to be revived, there will be need for revivals. But it in itself is not enough. It never has reached all of the lost.

Other churches use only the regular Sunday morning opportunities. The periods on Sunday morning in the Sunday school and in the worship hour have been used to win many. The importance of the Sunday morning periods for evangelism cannot be overstated. However, this one means of winning the lost is not sufficient.

Some churches use both methods, but do not go beyond them in their evangelistic program. These two efforts, as vital as they are, will not reach all the lost. Sin has not quit its damning work in the hearts of men and in

the homes of men. Sin in the hearts of men causes them to stay away from Bible classes and worship services.

It is tragic to confine all soul-winning efforts inside the four walls of a church building. All right methods need to be used to have a well-balanced program of evangelism. Such a program will be continuous; it will put many people to work; it will reach all classes and all ages; it will include the lost on the outside of a church.

Ten methods are presented as essential parts of a balanced church program of evangelism. All ten can be used in every church, regardless of its size or location or pastor.

1. A Good Sunday School

A good Sunday school is an effective prerequisite to evangelism. This is true in every church regardless of size or location. The Sunday school does three major things which contribute to evangelism: first, it reaches lost people; second, it teaches the Bible; third, it brings lost people into the preaching services. The importance of these three basic tasks of a Sunday school is so bound up with evangelism that they must be repeated over and over.

In farming, the preparation of the soil, the planting of the seed, and the cultivation of the land come before the harvest. These steps in farming determine in a large measure the quality and also the quantity of the harvest. Likewise, the Sunday school is the agency for reaching the lost, teaching the Bible, and preparing the hearts of the people for the new birth.

2. Personal Visitation for Evangelism

The most effective way to reach people for the Sunday school is by personal visitation. After lost people have been enrolled in a Bible class and taught the Word of

the living God, the most effective way to lead them to a decision for Christ is by personal work.

Only a negligible percentage of the people accepting the invitation from the pulpit come without having been influenced to make the decision in a personal interview.

When Sunday school officers and teachers go from house to house witnessing of the death and resurrection of Christ sinners are converted. Christians do not go from house to house and from place to place seeking the lost by the force of a public appeal, such as, "Everybody visit and talk to the lost." They never have. There must be a practical plan.

A plan of visitation for evangelism is presented in chapter 5.

3. The Use of Sunday Morning Opportunities

If a monthly visitation day is observed, the Sunday morning opportunities for evangelism will be increased by the presence in the services of lost people who are interested.

The Sunday morning opportunities include all the periods in the Sunday school and the worship service. In chapter 7 "The Place of the Sunday School in Evangelism on Sunday Morning" is discussed in detail and suggestions offered for climaxing the hour in evangelism.

4. Evangelistic Services in the Sunday School Classes and Departments

Many pastors have found it fruitful to go at least twice each year into the classes or departments from the Junior age group and above for a special evangelistic service. The pastor working with the teachers will know when it is wise and appropriate for him to visit a class or department and give an invitation for the lost people to accept Christ. Usually there are boys and girls in the Sunday school whose parents are not concerned about

the spiritual condition of their children. They instruct their children to hurry home after Sunday school. Unless the pastor reaches these children in the Sunday school, he may never win them.

A twelve-year-old girl made a public profession of her faith in Christ in her Sunday school class as the teacher and six Christian girls prayed for her and with her. Her parents were waiting for her outside the church building. The teacher went with the girl to the car and persuaded the parents to let the girl stay for the worship service and present herself for church membership. The girl cried for joy when the parents finally consented.

Those who are ready should appear in the worship service before the church for public profession and church membership. Many, however, will not be prepared for the step in the auditorium unless the pastor and the Sunday school officers and teachers win them.

A teacher supplementing the efforts of the wife finally persuaded the husband to attend Sunday school. After a few months of irregular attendance in the Berean Class, the tactful wife telephoned the pastor that her husband was terribly restless about something. She had tried to lead him into the church auditorium after Sunday school but had failed. "Will you, Pastor, come to our Sunday school department Sunday morning and extend an invitation for people to accept Christ? I will pray, Pastor, if you will." Sunday morning the pastor was in the department. The man was saved that morning. Ninety minutes later he was in the worship service, presenting himself for church membership.

Surely a pastor will watch for and welcome such opportunities. Sympathetically he will work with his officers and teachers to create such opportunities.

Dr. Marshall Craig, pastor of Gaston Avenue Baptist Church in Dallas, Texas, has conducted two evangelistic

services in the Sunday school departments each year for the past seventeen years. This church has averaged 113 baptisms a year for seventeen years. It takes seven or more Sundays for Dr. Craig to visit the Sunday school departments. A recent series of evangelistic services in the departments resulted in 107 conversions.

5. Revival Meetings

God has blessed the revival meetings. The revival is a vital part of a church's evangelistic program. Many churches, perhaps all, should have a minimum of two revivals each year. If one revival is important, why not two? If ten or more people can be led to Christ in one revival, why not have more than one? A part of chapter 8 is used for a study of the Sunday school in the revival meeting.

6. Periods of Study and Special Efforts

The superintendent of the Intermediate department came to his pastor with the report that sixty-two boys and girls in his department were lost. "We must do something, Pastor." A conference with the Sunday school superintendent resulted in a decision to use the last weeks in February in extra efforts to win the sixty-two boys and girls.

So without a public announcement this church carried out the following plan:

On the first Sunday the superintendent prepared his opening and closing programs in the department to present the plan of salvation. The pastor was present and talked on "How to Be Saved." The teachers who had lost pupils in their classes taught for a decision for Christ.

Monday through Friday evenings the pastor, superintendent, and the officers and teachers in the Intermediate department met at the church and studied a

book on evangelism. Much time was spent in prayer. During the days of this week the pastor and the officers and teachers visited in the homes of the boys and girls or had the boys and girls visit in the homes of the teachers. In some cases the parents were visited. In all cases the parents were invited to pray and were urged to watch for every opportunity to help the boy or girl.

The second Sunday the pastor was in the Intermediate department for an evangelistic service. The invitation to confess Christ was given and a number of the boys and girls did accept Christ as their Saviour. Within four weeks fifty out of the sixty-two had united with the church at the morning worship hour.

This plan can be followed in all of the Sunday school at one time. The personal work can extend over two or more weeks if necessary.

"Several years ago we inaugurated in the Queensborough Baptist Church a rather unique revival plan," says Rev. C. W. Culp, pastor, Queensborough Baptist Church, Shreveport, Louisiana. "Its purpose was to use the Sunday school organization in a larger and more effective way in evangelism.

"The Sunday school met on Sunday morning as usual. The programs were evangelistic and the class periods were keyed to the work for the week. We had all of the usual services that first Sunday of the meeting. Monday through Friday, the Sunday school met as it does on Sunday morning except the hour was 7:15 p.m. There were fifteen minutes for the department opening and thirty minutes in the classes. Appropriate subjects were studied during these periods. After these conferences, the classes marched into the auditorium to occupy designated places as on Sunday morning.

"The opening part of the service which began at eight o'clock was brief, and the pastor's message was confined

to about twenty minutes and the invitation to about ten minutes. The weekdays were given to directed visiting and personal evangelism.

"The second Sunday morning the Sunday school met as usual. All the other regular services were held on this last Sunday of the meeting. All of the work on the last Sunday was keyed to soul-winning.

"I have been pastor of the Queensborough Baptist Church for thirteen years, and each time that we have had this type of revival the attendance has been larger than at the average revival held in the church. The pastor has done the preaching in all but one of these special evangelistic meetings, and the music has been in charge of our regular musicians.

"The results have been gratifying, with an average ingathering of 60 additions to the church, the most of these coming for baptism. The baptisms for the past year were 121; and 113 (or 93 per cent) of them came from the Sunday school membership. Our best year for baptisms was 1940 when we had 306, and about 90 per cent of these came from the Sunday school enrolment. This plan definitely and effectively uses the Sunday school organization in visitation and in soul-winning. It puts responsibility on the Sunday school officers and teachers. It uses and magnifies the pastor's leadership in evangelism. It affords a large audience for the pastor to preach to, with more evangelistic prospects than usually attend a revival meeting.

"Of course, no plan will work itself. The pastor and the general superintendent must believe enthusiastically in it and they must carry this spirit into the whole Sunday school organization. All the plans and organizations in the world are dead and lifeless and powerless without spirit. The preparation made ahead of the week's meeting must be most thorough and painstaking. Every

detail should be worked out. This special effort must be on the hearts of the Sunday school officers and teachers and there must be much prayer before and during the effort. I know it will work for it has been a success several times in our church, and I have used the plan elsewhere with fine results."

7. *Special Days*

Many churches take advantage of the increased interest and attendance during special occasions for special soul-winning efforts. There are certain occasions such as Mother's Day, Cradle Roll Day, Christmas, and Promotion Day when the hearts of the people are tender, and it is easier to reach lost people. These special occasions usually bring increased attendance and thereby increase the soul-winning opportunities.

There are difficulties involved in trying to promote two major matters at the same time. Therefore, for a special occasion to be fruitful in evangelism, it will be necessary to center the efforts of the church on soul-winning for that occasion.

8. *Vacation Bible Schools*

The Vacation Bible school each year provides a very practical soul-winning season with the Juniors and Intermediates. If this soul-winning opportunity is realized, it necessitates the active participation of the pastor in the Vacation Bible school. And surely a pastor's first obligation is to his own boys and girls.

The Armour Heights Baptist Church in Kansas City, Missouri, had seventy-one conversions during one Vacation Bible school. This marvelous achievement came because the pastor took the lead in the school. Several weeks before the opening day he called all the Vacation Bible school workers together for five evenings of preparation. The *Vacation Bible School Guide* was studied

and plans were adapted which produced concerted action. The date and purpose of the school were given publicity throughout the community. The pastor was present from the opening period until the closing session.

Where a pastor has two or more churches, he may not be able to attend all the sessions of each school, but he may attend parts of several sessions in each school.

9. *Branch Sunday Schools*

One of the most fertile fields for evangelism for 15,000 Southern Baptist churches is in the organization of branch Sunday schools. The following testimony from Dr. M. E. Dodd, pastor of First Baptist Church, Shreveport, Louisiana, portrays vividly the value of branch Sunday schools in evangelism. "Thirty-two years ago Shreveport was a river town of 35,000 population with two white Baptist churches. These churches had a total membership of 700. That was one white Baptist church member for each fifty of the population. Today Shreveport is a modern city with a population of 108,000, and there are 17 white Baptist churches, with a total membership of 18,000; or one Baptist for each six of the population. Branch Sunday schools plus continuous evangelism are primarily responsible for this growth.

"The First Baptist Church in 1912 had five hundred members. Before its membership had reached one thousand the church had started two branch schools in strategic points in the city. Today those Sunday schools have become strong churches of over two thousand members each, and are in turn conducting branch Sunday schools of their own.

"The First Church has continued the policy of starting branch schools on the principle that Baptists multiply by dividing. And instead of this policy depleting this church's membership, it has helped it grow to over five thousand members.

"The youngest of First Church's branch Sunday schools was started about eighteen months ago in Allendale. During the last twelve months seventy-two people have been baptized from that mission."

10. *Street and Highway Preaching and Personal Work*

It is tragic to house the gospel too closely. Jesus, John the Baptist, Peter, and Paul preached out-of-doors. The streets, the hillside, the lakeside, the riverside, the countryside, the wellcurb, the roadside, and the fireside rang with the gospel message. The woman at the well, the demoniac in chains, blind Bartimeus, the lame, the halt, all heard the gospel.

In a city on Saturday a pastor with his Training Union people and his Sunday school officers and teachers will find it profitable to hold services on some street corner.

On Saturday afternoon in the country a pastor with his young people and his Sunday school workers will find an opportunity at the crossroads where the people come for their supplies for the next week. The following incident is typical of what can be done. The proprietor of a country store located at the crossroads was not a Christian. In the rear of his store was a beer parlor with floor space for dancing. On Saturday the young people were lured to the crossroads for excitement and something to satisfy the surgings of their hearts. Many of them went far down the pathway of sin. Some never came back.

The preacher from the church in a neighboring community approached the proprietor, saying, "Mr. J, how about letting me bring the young people from our church up here Saturday and hold a religious service across the road?" The storekeeper consented. The storekeeper was the first convert. Now there is a Baptist church across the road from the store. The storekeeper helped greatly

to erect the church house. The beer parlor was closed immediately after the storekeeper was converted.

VI. THE TRAINING UNION CONSERVING THE RICHES OF EVANGELISM

Mr. J. E. Lambdin, secretary of the Training Union Department of the Baptist Sunday School Board, says: "The Training Union is a conservation program for saving Baptist life and investing it for Christ in the churches. Many pastors are raising the question, What are we to do with those we win? The Training Union, wherever it is given a chance, is answering that question in a very definite way.

"We can and must assimilate the new members into the church fellowship. The Training Union, by leading them into definite expression of their Christian experience and training them to walk as Christians, speak as Christians, believe as Christians, give as Christians, worship as Christians, and form the habits which should characterize the Christian life, makes a place for them immediately in the active life of a church.

"We can and must indoctrinate them. The Training Union has a fine curriculum, graded for every church member, of splendid doctrinal study course books. It also offers doctrinal studies at least once every month in the regular periodicals.

"We can and must lead all new Christians to acknowledge Christ as Lord, as well as Saviour, and to dedicate all their possessions on the altar of service for him.

"We can and must lead each one to grow in grace and knowledge. The daily Bible readers' course, with its suggestions for daily private worship, is one of the principal means employed by the Training Union in accomplishing this great purpose.

"We can and must develop each one in church efficiency. We need workers in our churches. The only way to have them is to train them. The Training Union places emphasis upon each individual and the necessity for individual development. It is the expressional part of our Christian educational program.

"We can and must lead each new Christian to begin witnessing for Christ immediately. The first impulse of every newborn soul is to tell someone else. The Training Union specializes in expression of Christian experience.

"A curriculum for training church members in Baptist churches is available. It consists of a graded study course in textbook form. There is also a well worked out daily Bible readers' course for individual reading and private devotion. There is a graded set of materials for study every week and for use in the discussions in the weekly meetings of the unions. We believe that an intelligent use of these materials in a great graded training program in every Baptist church will conserve the results of evangelism."

SUGGESTIONS

Let the pastor appoint a committee composed of the pastor, superintendent, chairman of the deacons, and director of the Training Union to recommend a continuous church program of evangelism, including a branch Sunday school, new classes, and a permanent program of soul-winning visitation.

Let the pastor and superintendent use the time on Monday night and part of the time each evening thereafter between the class periods to assign the names of lost people and unaffiliated Baptists for soul-winning visitation. The Sunday school workers should visit by classes. The Cradle Roll, Nursery, Beginner, and Primary workers should visit the parents who are lost. Let

the week of study and personal visitation culminate in an evangelistic service on Sunday.

JESUS SAVES

We have heard the joyful sound: Jesus saves! Jesus saves!
Spread the tidings all around: Jesus saves! Jesus saves!
Bear the news to every land, Climb the steepes and cross the waves;
Onward!—'tis our Lord's command; Jesus saves! Jesus saves!

Waft it on the rolling tide; Jesus saves! Jesus saves!
Tell to sinners far and wide: Jesus saves! Jesus saves!
Sing, ye islands of the sea; Echo back, ye ocean caves;
Earth shall keep her jubilee: Jesus saves! Jesus saves!

Sing above the battle strife, Jesus saves! Jesus saves!
By His death and endless life, Jesus saves! Jesus saves!
Sing it softly through the gloom, When the heart for mercy craves;
Sing in triumph o'er the tomb—Jesus saves! Jesus saves!

Give the winds a mighty voice, Jesus saves! Jesus saves!
Let the nations now rejoice,—Jesus saves! Jesus saves!
Shout salvation full and free; Highest hills and deepest caves;
This our song of victory,—Jesus saves! Jesus saves!

—PRISCILLA J. OWENS

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CHAPTER II

THE PLACE OF THE SUNDAY SCHOOL IN EVANGELISM

I. THE SUNDAY SCHOOL IS THE CHIEF EVANGELISTIC AGENCY OF A CHURCH

- 1. The Majority of Church Members Come from the Sunday School Enrolment**
- 2. Lost People Can Be Enrolled in the Sunday School**
- 3. The Genius of the Sunday School Makes for Evangelism**

II. TEN REASONS WHY THE SUNDAY SCHOOL SHOULD BE USED AS THE CHIEF EVANGELISTIC AGENCY IN A CHURCH

- 1. The Sunday School Has the Bible as the Textbook**
- 2. The Sunday School Has the Soul-Winners in Its Organization**
- 3. The Sunday School Has the Lost in Its Membership**
- 4. The Sunday School Has the Combined Influence of the Workers**
- 5. The Sunday School Prepares the Hearts of People for the Acceptance of the Gospel**
- 6. The Sunday School Has Graded Lessons**
- 7. The Sunday School Has Graded Pupils**
- 8. The Sunday School Has Graded Buildings**
- 9. The Records of Many Churches Show the Importance of the Sunday School in Evangelism**
- 10. The Relation of Baptisms to Sunday School Gains Shows the Place of the Sunday School in Evangelism**

CHAPTER II

THE PLACE OF THE SUNDAY SCHOOL IN EVANGELISM

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world (Matt. 28:19-20).

I. THE SUNDAY SCHOOL IS THE CHIEF EVANGELISTIC AGENCY OF A CHURCH

The pupils in the Sunday school constitute the church's greatest evangelistic field. The Bible, the textbook of the Sunday school, has the gospel message of saving grace and is the power of God unto salvation for everyone who believes. The officers and teachers in the Sunday school constitute the church's greatest soul-winning opportunity. More and more churches are realizing the possibilities for evangelism which they have in the Sunday school.

Facts are abundant to show that the Sunday school is the most effective evangelistic field that a church has. This is true even in churches where the Sunday school is only tolerated. It is strikingly true in churches where the Sunday school is used.

There are three major reasons why the Sunday school is the church's greatest soul-winning opportunity.

1. *The Majority of Church Members Come from the Sunday School Enrolment*

During the past quarter of a century approximately 85 per cent of all church members, either by baptism or

by letter, have come out of the Sunday school enrolment. When it is considered that only about 30 per cent of the white population is enrolled in Sunday school, this fact looms with greater significance. That is to say, 85 per cent of all church members have come from the 30 per cent of the white population enrolled in Sunday school. On the other hand, only 15 per cent of the total church members have come from the 70 per cent of the white population that is not in Sunday school.

Based on these facts, the person in Sunday school stands a much greater chance of salvation than the person who is not enrolled in the Sunday school.

2. Lost People Can Be Enrolled in the Sunday School

In a church the Fellowship Class finally persuaded a lost man to visit the class. His friends slipped him in by the side door. When the class period was over, he slipped out by the side door. Gradually under the influence of the class his interest increased, his timidity decreased, his fear diminished, and his heart softened. One day as the pastor prayed with him he accepted Christ. Now he was willing to attend the morning worship service. Here he made a public profession of his faith in Christ, joined the church, and bore his testimony. He became one of the most influential and useful members in that church of over fourteen hundred members. The church through the class reached him. Other men and many women can be reached in the same way.

Lost people not enrolled in Sunday school do not attend the worship services. This condition is not a pleasant one for churches to face and may touch the pride of many Christian people. Yet it is a real condition, and the sooner it is lifted out of the haze of regrets and the realm of useless wishing and accepted as a fact, the better

it will be for the churches and certainly for lost people. In the majority of churches the lost people attending the morning worship who were not in Sunday school are few. However, lost people are led to attend the Sunday school and from it they can be led to attend the services of worship.

The class officers of one of the classes for men in the Baptist church at Sulphur Springs, Texas, in a business session were discussing reaching lost men for Christ. Someone mentioned the name of a man who was considered the most wicked person in the town. Immediately there were expressions of "Impossible"—"Waste of time"—"We have tried to reach him many times and have failed."

Finally one of the group captains spoke, "If you fellows will pray for me, I believe I can enlist him." The class officers promised to pray.

Sunday morning the class officers saw this group captain enter the classroom with this man who was a sinner. The teacher, during the lesson period, found an opportunity to present the plan of salvation. Near the close of the class period, the man arose and said, "You men know my career and I am not worthy to be here in your presence, but I want to be a better man." Before the class period was over, he had accepted Christ as his Saviour and in the worship service that morning he asked for church membership.

The pastor says that this man was the most devout man in the church. He never missed a service. He began tithing. It was said that this man could bring more men to Sunday school than any other member of the class. One morning he brought thirteen men who had never attended Sunday school before.

The Sunday school does bring under its influence boys, girls, men, and women, the majority of whom would

likely not be reached otherwise. By the co-operation of the pastor and the Sunday school workers the lost people who attend the Sunday school can be led into the preaching services.

3. The Genius of the Sunday School Makes for Evangelism

The conception of the Sunday school as a church agency with volunteer workers and popular Bible study has developed an organization, a system of methods, a lesson plan, and a type of building that makes possible a maximum and a perennial soul-winning opportunity for the church.

The Sunday school is formed and operated for the purpose of winning the lost. The Sunday school is graded and the pupils classified. This makes possible individual attention to each member of the class. The teachers are selected and trained for soul-winning. The building is arranged for the things that make for evangelism. The lessons are written for the purpose of teaching the Bible. The programs are prepared to present Christ. The hour of meeting just before the preaching service is of incalculable value in evangelism. If the Sunday school met at any other time, much of the soul-winning value would be lost. The whole Sunday school program is designed to contribute directly and continuously to evangelism. The Sunday school is a church agency, formed by the church, under the control of the church, directed by the church, and responsible to the church.

The Sunday school organization is similar in some ways to other church committees. There are four things however which make its organization distinctive and valuable in evangelism: First, it is the largest committee or agency. Second, it is well organized. Third, it is a

permanent organization. Fourth, it is charged with the threefold task of:

- (1) Reaching all the people for whom the church is responsible.
- (2) Teaching the Bible to all the people all the time.
- (3) Winning the lost to Christ and to church membership.

The purpose of a church committee is to carry out the mandates of the church in the task assigned. It is the practice in some churches to appoint a special committee to visit the lost people during the revival meeting. Usually the members of this committee are Sunday school officers and teachers. However, they are lifted out of their relationship to the lost people in the classes and used in a general way. Therefore, the influence earned by the work in the class is lost. Such a practice detracts from the work of the Sunday school organization. The special committee usually fails in the purpose for which it was appointed because of a lack of permanency.

Because of its genius, the Sunday school can be used by the church for many tasks which the church will assign. However, the three tasks outlined—reaching the people, teaching the Bible, and winning the lost—constitute the primary work of a Sunday school. The Sunday school can do these three important tasks better than can a special, temporary committee.

There are other church committees or agencies, each with an assigned task. Each church committee or agency should do the work assigned and not seek to duplicate the work of another agency.

II. TEN REASONS WHY THE SUNDAY SCHOOL SHOULD BE USED AS THE CHIEF EVANGELISTIC AGENCY IN THE CHURCH

1. *The Sunday School Has the Bible as the Textbook*

The Bible has made the Sunday school a success. Jesus said "I am the truth" (John 14:6). The Bible is truth; truth is power. The Sunday school has the Bible. Therefore, the Sunday school has power—power enough to save all sinners.

Christians are the custodians of the truth. God has committed his divine truth to his disciples. They should see that it is used. The Sunday school is limited in its curriculum by the Bible. This does not mean narrowness. It means power. Any deviation from this position weakens the Sunday school. The gospel of Christ is the power of God, and the Bible contains the gospel.

The churches are responsible for the truth. A church must answer to God for its use. A church that is loose in its conception of the Bible will be weak in its influence in a community and meager in its evangelistic results.

The attitude of the teacher toward the Bible is important. Having a uniform text does not always mean a uniformity in attitude and interpretation. Dr. J. M. Frost once said: "There are three kingly words concerning the Scriptures—authenticity, inspiration, and authority. These in the fulness of their meaning should hold a commanding place in the mind and heart of the teacher, and in his thinking and teaching. Discrediting or discounting at any point is weakness and helplessness throughout." The purpose of the Sunday school is to teach the Bible. There must be a rigid holding of this purpose both by the church and by the individual teachers. A person may decline a place in the Sunday school as a worker or one

may retire from a position as a teacher if need be to preserve his conviction. But a teacher should never violate the truth the church stands for. For a teacher to go wrong here is not far from the traitorous.

Churches can use their Sunday schools to teach the Bible. Bible teaching by Christian teachers with hearts burdened because of sin will result in more converts. The more passion-driven teachers a church has, the more converts there will be.

2. The Sunday School Has the Soul-Winners in Its Organization

The Sunday school officers and teachers are usually the most effective soul-winners in a church. When a special committee is appointed for soul-winning efforts, as a rule the members of the committee are Sunday school officers and teachers.

There is another sense in which the Sunday school officers and teachers are the soul-winners of a church. It is that 85 per cent of the church members come out of the Sunday school enrolment. The census, the visitation, the teaching, the good influence of the workers, all combine to make the Sunday school an effective evangelizing church agency. In this sense all the Sunday school officers and teachers are the soul-winners in a church.

In Old Hickory Baptist Church in the Nashville Association in Tennessee, the pastor asked for a company of people who would agree to speak to at least one lost person each week. Eighty persons responded. Seventy-five of them were Sunday school officers and teachers. Take it any way you will, the soul-winners of a church are Sunday school officers and teachers. They may not do all that is desired, or all they could, but in most churches they do more soul-winning than any other group.

This use of the Sunday school officers and teachers does not in any way detract from the preaching or the personal work of the pastor. Rather it prepares the minds and hearts of lost people for the gospel message. It leads the lost whose hearts have been prepared by Bible teaching to attend the preaching services. It also makes the personal work of the pastor more effective.

3. *The Sunday School Has the Lost in Its Membership*

Southern Baptists have enrolled in their Sunday schools approximately seven hundred thousand lost people from nine years of age and up. This is about 20 per cent of the total Sunday school enrolment. The percentage of lost people by departments is approximately as follows: Junior department, 75 per cent; Intermediate department, 45 per cent; Young People's department, 15 per cent; Adult department, 8 per cent. These percentages vary in different situations. In many Sunday schools 80 per cent of the Juniors are unsaved, while in a few Sunday schools as high as 60 per cent of the Juniors are Christians. Some Sunday schools have been more positively evangelistic. Where teachers and parents discourage children from accepting Christ until they are twelve years of age, the percentage of lost people is always very high.

The Sunday school can reach the children. In Sunday schools that are well organized, the babies are enrolled in the Cradle Roll. This makes it possible to secure the attendance in Sunday school of the children at an early age.

The Sunday school can reach the boys and girls. It is easy to reach the Junior boys and girls for the Sunday school. It is easy to hold them on through the Intermediate years. If those in Sunday school are not won to Christ during these years, it is usually the fault of the church. The Sunday school can reach the young people

and adults. Wherever churches have provided for these groups success in reaching them has been encouraging.

4. The Sunday School Has the Combined Influence of the Workers

The Sunday school has the united efforts and the combined influence of the teacher, superintendent, and pastor brought to bear upon the lost. Here the teacher comes first because of the close and intimate relationship involved. It is the teacher who first wins the confidence and interest of the pupils. It is the teacher who will give to the pupil his first conception of God, and this is the most important thing a teacher can give a pupil. It is the teacher who will plant the Word of God in the pupil's mind.

If the pastor and superintendent have done well their work of training the Sunday school workers, the power of the teacher in dealing with the pupil is beyond human calculation.

Next in line are the superintendents. Both the general and department superintendents are involved. The superintendents will strengthen the work of the teacher. They should see that the teacher has every physical equipment needed. They will provide regular opportunities for fellowship and united prayer for all of the teachers. It will be next to impossible to maintain a soul-winning atmosphere in the church without frequent meetings of the officers and teachers for prayer, fellowship, and study. They will encourage the teachers by both private and public commendation for the work of soul-winning.

They will create a soul-winning spirit in the opening and closing programs in the Sunday school. They will provide regular opportunities for the pastor to visit the departments or the classes to present the gospel invitation

of Christ. They will work closely with the teachers in leading the lost people to attend the preaching services.

The superintendents will find an opportunity to deal personally with each lost person enrolled in the Sunday school.

A carefully prepared letter from the superintendent will often be just what is needed to help the pupil decide for Christ. A superintendent made it a practice to invite boys to his office for private conferences. In the privacy of closed doors he talked to them, read the Bible to them, and prayed with them about their relationship to Christ. Following his example the teachers regularly invited pupils to their homes for lunch for the purpose of an interview about Christ.

The pastor is the harvester. He will find the work with the teachers and superintendents one of his major opportunities for soul-winning. They prepare a harvest, and he reaps. Unless he trains the Sunday school workers to do personal work, he will not have many active soul-winners. It is the privilege and the duty of the pastor to harvest the fruit of the Sunday school. A good Sunday school can be a means of keeping the pastor busy in the ripe harvest field.

Obviously it is true today that every pastor faces a task that is humanly impossible for him to do alone. Truly, Christian leaders need to see and accept the truth spoken by Jesus as recorded in Matthew 9:36-38. Jesus said there is a great harvest and the need is for more laborers. He commands us to pray for workers.

Always there is the need for more men and women who are willing to serve. The work in a church lags because there are not sufficient workers. Girls and boys go astray because no one is led to pay the price in work, in love, and in prayer to reach them. Souls are lost because of a lack of enlisted leaders. There is a great

and growing task in every community. The urgent need is for sufficient workers. Surely a pastor has no greater task.

Where is the answer? A big part of the answer may be found in training and directing the Sunday school officers and teachers in personal soul-winning. Unless he inspires them to make their classroom work and their programs evangelistic, he will not have a soul-winning spirit in his Sunday school.

5. The Sunday School Prepares the Hearts of People for the Acceptance of the Gospel

Paul's statement, "And that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus" (2 Tim. 3:15 ASV), should bring encouragement to all Sunday school teachers. These words should greatly increase all the efforts in a Sunday school.

Cradle Roll visitors, Nursery leaders, and workers with Beginners can find encouragement for their services in the Sunday school in Paul's statement in 2 Timothy 3:15. If their work is that of planting the good seed in the hearts and minds of little children, they can be sure that it will have divine fruitage.

A pastor said, "I know that our church can have more than two hundred baptisms next year, for we have that many lost people now in our Sunday school. They have been taught the Word of God. They are ready."

Hearts of stone are softened, broken, and prepared by a study of the Word of God. "For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart" (Heb. 4:12 ASV).

The parable of the sower given to Christian workers by Jesus in the thirteenth chapter of Matthew is enough

to send every Sunday school teacher to his task with joy, confidence, and assurance.

6. *The Sunday School Has Graded Lessons*

Southern Baptists through the Sunday School Board provide two series of Sunday school lessons: The departmentally group graded Uniform Lessons and the closely Graded Lessons.

In the Uniform Series the lessons for the various age groups are based on the same Scripture passage, but adaptation is made for each age group as followed by Southern Baptists.

In the closely Graded Lessons there are different lessons for each year up through the sixteenth year. Only Uniform Lesson treatments are provided for Young People and Adults.

The adaptation of the lesson material contributes to evangelism. The aim of the lesson material whether the uniform graded or the closely graded is threefold:

(1) To lead unconverted pupils toward God. Teaching them about God and about Jesus, God's Son.

(2) To win unconverted pupils to Christ, bringing them into personal relationship with Jesus as their Saviour from sin with resulting oneness in purpose and spirit with God.

(3) To help converted pupils develop an increasingly Christlike spirit, leading them to study and strive to become more and more like Jesus in attitude and in conduct.

Southern Baptists will make central in all their Sunday school lessons the note of evangelism. The writers will help the Sunday school teachers to find a theme of evangelism in all lessons. The teacher should have ready for every lesson a soul-winning message for some lost person who may be in the class for the last time. One teacher testified in these words: "There are many evan-

gelistic suggestions, Scripture references, and urges in the lesson material; my need is to find and use the evangelistic material more."

7. The Sunday School Has Graded Pupils

How does grading contribute to evangelism? It fixes responsibility for specific age groups. This makes possible intensive enlargement work. When a Sunday school is not graded and there are few classes, a teacher can have a large class without having to work for the attendance of lost people. The tragedy in many Sunday schools is that the work is confined to a few church families. Close grading helps as much as any other one thing to correct this condition. Herein is one of the chief reasons why adults should be graded. The grading of adults will fix responsibility for a specific age group and will tend to keep one or two independent classes from gathering the easy prospects and thus making it difficult for other classes to be formed that would reach the lost. In a graded Sunday school prospects can be assigned and responsibility located.

Grading makes it easier to start additional classes. Grading tends toward more classes of medium size. This policy provides more workers, reaches more people, and in many ways makes for a more effective evangelism.

There should be a church policy of grading. The adoption of the Standard of Excellence fixes the policy.

8. The Sunday School Has Graded Buildings

A graded building contributes to evangelism. The right kind of building makes possible growth in the Sunday school. Churches cannot build great Sunday schools without erecting adequate buildings. The right kind of building provides rooms where teachers can teach without interruptions the truths of God's Word and talk to pupils about Christ and his sacrificial love for them.

9. The Records of Many Churches Show the Importance of the Sunday School in Evangelism

Here is the evangelistic record in twenty churches, giving the average number of baptisms per year for the period of 1933-1942. Each of these churches averaged more than one hundred baptisms a year for this period. Such a record speaks for itself.

	<i>Average Total for Per Year 10 Years</i>	
Kelham Avenue Baptist Church, Oklahoma City, Oklahoma	247	2,467
Tabernacle Baptist Church, Macon, Georgia.....	221	2,208
First Baptist Church, Longview, Texas.....	195	1,947
Travis Avenue Baptist Church, Fort Worth, Texas	190	1,903
Bellevue Baptist Church, Memphis, Tennessee ..	182	1,816
Third Baptist Church, St. Louis, Missouri.....	154	1,537
Tower Grove Baptist Church, St. Louis, Missouri	152	1,524
First Baptist Church, Fort Smith, Arkansas.....	143	1,429
Main Street Baptist Church, Jacksonville, Florida	142	1,425
Walnut Street Baptist Church, Louisville, Kentucky	138	1,380
First Baptist Church, Dallas, Texas.....	136	1,362
First Baptist Church, Galveston, Texas.....	132	1,324
First Baptist Church, Oklahoma City, Oklahoma	131	1,310
First Baptist Church, Ada, Oklahoma.....	130	1,303
First Baptist Church, Tulsa, Oklahoma.....	126	1,265
Cliff Temple Baptist Church, Dallas, Texas.....	124	1,244
Gaston Avenue Baptist Church, Dallas, Texas....	115	1,155
Citadel Square Baptist Church, Charleston, South Carolina	115	1,155
Dauphin Way Baptist Church, Mobile, Alabama..	114	1,144
Exchange Avenue Baptist Church, Oklahoma City, Oklahoma	114	1,138

All of these churches have made large use of the Sunday school as an evangelistic agency. Some of these churches report as high as 95 per cent of the baptisms for the period coming out of the Sunday school enrolment.

Dr. R. C. Howard, pastor of Kelham Avenue Baptist Church, Oklahoma City, Oklahoma, evaluates the Sunday school as an evangelistic agency: "The Sunday school is the evangelistic arm of the church. Without the Sunday school, I would be lost for an agency. Through our Sunday school we visit the new homes and call on new Baptists. In the Junior and Intermediate departments in particular I have evangelistic services. It is through the Sunday school that we have established some nineteen mission Sunday schools."

Dr. R. G. Lee, pastor of Bellevue Baptist Church, Memphis, Tennessee, who uses his Sunday school in evangelism, says, "The Sunday school is a powerful aid to evangelism. Of course, I value greatly the Sunday school as a church agency in evangelism. One of the ways we use the Sunday school is having evangelistic services conducted by the pastor on Sunday morning in the Junior and Intermediate departments and sometimes in the Young People's department. The Sunday school is a plentiful pond for fishing for the souls of men and women, boys and girls."

While the record of these twenty large churches is encouraging, yet the soul-winning record of many smaller churches is even more amazing and shows what can be accomplished when a church has a balanced program for evangelism.

For example, in a recent year Fatherland Street Baptist Church in the Nashville Association in Tennessee with a church membership of 142 baptized 46 people, or one baptism for every three members. This church averaged \$40.77 per capita for the same year.

In the period 1940-1943, a group of rural churches selected from several states and a number of associations averaged one baptism for every 6.7 church members.

10. *The Relation of Baptisms to Sunday School Gains Shows the Place of the Sunday School in Evangelism*

The work of evangelism among Southern Baptists is bound up with their Sunday schools. A study reveals that in those years when there were large gains in Sunday school enrolment the number of baptisms increased. In 1932 Southern Baptists reported a net gain of 113,727 in Sunday school enrolment. That same year the number of baptisms jumped to 226,855. In 1932 there was one baptism to every 17.9 members in the churches.

Conversely, when the Sunday school gains have dropped the number of baptisms have decreased. In 1936 the Sunday school enrolment gains fell to 15,898, one of the smallest gains in a twenty-year period. In that same year the number of baptisms dropped to 191,993, which is one baptism for every 23 church members.

Through the years the number of baptisms have been in direct proportion to the Sunday school gains. For example, in 1921 the Sunday school enrolment gain was 221,044. That year Southern Baptist churches baptized 233,571 persons, or a gain of 66,000 over 1920. In 1938 the Sunday school enrolment gain was 157,000, and the number of baptisms climbed to 256,000. Again in 1939 the Sunday school enrolment gain was 155,000, and the number of baptisms that year jumped to 269,000.

I LOVE TO TELL THE STORY

I love to tell the story Of unseen things above,
Of Jesus and His Glory, Of Jesus and His love.
I love to tell the story, Because I know 'tis true;
It satisfies my longings As nothing else can do.

I love to tell the story, More wonderful it seems
Than all the golden fancies, Of all our golden dreams.
I love to tell the story, It did so much for me;
And that is just the reason I tell it now to thee.

I love to tell the story, 'Tis pleasant to repeat
What seems, each time I tell it, More wonderfully sweet.
I love to tell the story, For some have never heard
The message of salvation From God's own holy Word.

I love to tell the story, For those who know it best
Seem hungering and thirsting To hear it like the rest.
And when, in scenes of glory, I sing the new, new song,
'Twill be the old, old story That I have loved so long.

—CATHERINE HANKEY

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CHAPTER III

THE PLACE OF EVANGELISM IN THE SUNDAY SCHOOL

I. EVANGELISM IS THE PRIMAL PURPOSE IN ALL SUNDAY SCHOOL WORK

- 1. Evangelism Is Basic**
- 2. Evangelism Leads to the New Birth**
- 3. Evangelism Is Making Disciples**

II. EVANGELISM VITALIZES THE WORK OF A SUNDAY SCHOOL

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III. THE PASTOR SHOULD KEEP EVANGELISM CENTRAL IN THE WORK OF A SUNDAY SCHOOL

- 1. Set an Example as a Personal Soul-Winner**
- 2. Preach Evangelistic Sermons**
- 3. Teach the Sunday School Workers**

IV. THE SUPERINTENDENT SHOULD CENTER THE WORK OF A SUNDAY SCHOOL IN EVANGELISM

- 1. Direct the Work of the Classes**
- 2. Promote Soul-Winning Visitation**
- 3. Have an Evangelistic Training Program**
- 4. Hold Meetings of the Officers and Teachers**
- 5. Follow the Standard of Excellence as a Program**
- 6. Use the Six Point Record System**

V. THE TEACHERS SHOULD BE POSITIVELY EVANGELISTIC IN THEIR TEACHING AND IN THEIR PRACTICE

CHAPTER III

THE PLACE OF EVANGELISM IN THE SUNDAY SCHOOL

Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God (John 3:3).

The importance of evangelism in the Sunday school must be recognized and accepted before the place of the Sunday school in evangelism can be fully appreciated. This chapter, therefore, presents *evangelism* as the guiding purpose of all good Sunday school work.

I. EVANGELISM IS THE PRIMAL PURPOSE IN ALL SUNDAY SCHOOL WORK

1. *Evangelism Is Basic*

When Jesus summarized the work of his followers in one statement, he placed the making of disciples as the first task. Unless churches evangelize, there will be no disciples. There is danger that other things will crowd out evangelism. A fisherman can spend all the day gathering flowers, enjoying the beauties of nature, and listening to the birds sing and go home without any fish. Likewise a Sunday school can go twelve months studying about the beauties of nature and the art of man and make no disciples for Christ.

The primary task of the Sunday school is not one of social agitation or reformation, but witnessing of the death and resurrection of Jesus Christ. Dr. George W. Truett once said: "When men are born again, it will be as natural for them to bear fruit to the praise of God, as for a well-pruned tree in the orchard to bring forth its fruit in due season. We have much preaching of

ethics and social service in these times. This is well only as it is the corollary and application of the gospel of the crucified and risen Christ."

A church does not have several tasks of equal importance. It has one supreme task. There may be many approaches to the one task.

The importance of evangelism is unquestioned by Southern Baptist Sunday school workers. In their thinking, evangelism has no parallel. One might as well ask the question, What is the place of the heart in the body? as to ask, What is the place of evangelism in the Sunday school?

A strong spirit of evangelism evidenced in Southern Baptist churches is a major reason for the marvelous success in their Sunday school work. Where evangelism has been the heart of the message and work of Sunday schools, church buildings have been crowded, people have been baptized, and money has been given. Through the years Sunday schools that have been positively evangelistic have kept on growing. Sunday schools grow fastest when the fires of evangelism burn the hottest.

Winning the lost is not secondary; it is primal! Soul-winning should never be pushed to one side; it should be kept in the center. The most vital task for Sunday school workers is to teach the gospel of Christ to every available person.

2. Evangelism Leads to the New Birth

Christianity is a new life in the heart. It comes from Christ and is centered in Christ. Education does not in itself make people good. Only Christ can beget a new life in the heart. Education makes strong men. Culture makes attractive men. Christianity makes good men. Evangelism leads to the new birth. Education is a growth. Dr. George W. Truett once said: "All the

ethical culturists in the world could not with their dainty gospels produce one life like that of Carey or Judson or Livingstone in an eternity of years."

The most important thing in a Sunday school is its message—the gospel of Christ. Let the Sunday school hold tenaciously to the task of teaching the whole gospel of Christ, and success is sure. Let the Sunday school obscure or neglect this message, and failure is certain. In the third chapter of John, Jesus fixes forever the necessity of the new birth: "Ye must be born again." Paul in the third and fourth verses of the fifteenth chapter of 1 Corinthians points men everywhere to the central, vital, essential content of the gospel of Christ. "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures."

Christ crucified and risen from the grave is the power of God in winning the world to him. No other power is adequate.

3. *Evangelism Is Making Disciples*

Evangelism is the winning of men to accept Christ as their Saviour. Discipleship is the training of saved men so that they come to do all things whatsoever Christ has commanded. Both are important. Both are commanded.

Evangelism is the major note in all denominations that are making disciples. The denomination that neglects it soon brings upon itself serious problems. Through evangelism churches can grow and fulfil their divine mission—that of making disciples.

The practice of evangelism does make disciples. The gospel of Christ does make bad men good, selfish men Christlike, and worldly men spiritual. It reached Paul,

the self-appointed persecutor. It subdued the wild man who was bound in chains. It saved the thief on the cross. It lifted the harlot from her shame. It saved the child Timothy. It has lifted out of sin unto salvation millions throughout the world. Sunday school teachers have the power to save boys, girls, men, and women; and that power is the gospel of Christ. Teach Christ and you will make disciples for Christ.

II. EVANGELISM VITALIZES THE WORK OF A SUNDAY SCHOOL

The gospel of Christ is the power of God. Any Sunday school that magnifies and teaches the gospel of Christ will be a power in a church and will win people to Christ. Evangelism is exceedingly important in a Sunday school.

1. *Evangelism Will Save a Sunday School from the Blight of Surface Efforts*

Christianity is concerned with the inside of the cup. Man is tempted to consider only the outside. Christianity is interested in the hearts, the affections, the wills, and the spirits of men. Modern culture considers that clean hearts and Christian character are only reflections of good environment.

The greatest curse of man is not ignorance, as bad as ignorance is; nor is it poverty with all its evils. Man's greatest curse is sin—a disease of the heart—and the only remedy is the gospel of the Son of God.

Men are lost. When this terrible truth is kept uppermost in the minds and hearts of Sunday school workers, they will be conscious of their dependence upon God for help. Herein is the chief reason for holding to the Bible as the textbook of the Sunday school.

2. Evangelism Will Guarantee the Continued Growth of a Sunday School

The story depicted in the fifteenth chapter of Luke shows the shepherd going after the lost sheep until he found it. When Christians realize that people are lost, they will go after them until they win them and nothing can keep them from going. So it has ever been, and so it will ever be. If we fail to go, it is evidence that the condition of the lost is not the most powerful passion in our lives and hearts. The degree of evangelistic fervor in a Sunday school determines the intensity and the permanency of the visitation program.

Some superintendents attempt to overcome the inertia and complacency in the Sunday school by contests, entertainments, and other similar means. Such attempts will not reach and win the lost.

An evangelistic spirit is an impelling motive. When the fires of soul-winning burn bright, Sunday school workers will visit; and when they visit, the Sunday school will grow.

3. An Evangelistic Sunday School Will Develop Effective Soul-Winners

One learns to do by doing. It is futile for churches to have training schools and study books on soul-winning unless the pastors and superintendents lead the officers and teachers afield in the practice of what they study. It is practical for a pastor and a superintendent to plan a week of study and along with the study to plan and lead in a program of personal visitation in the homes of the lost, culminating with a special effort through evangelistic services on Sunday. A church will not develop soul-winners out of the officers and teachers simply by talking about soul-winning. It is like the expression in the Negro spiritual, "Ev'rybody talking 'bout heav'n ain't a-goin' there."

A Sunday school teacher led a man to Christ on Saturday afternoon. Sunday morning the man left his seat, ten pews from the front of the auditorium, walked the aisle before a congregation of nearly nine hundred people, acknowledged publicly Christ as his Saviour, joined the church, and registered his testimony for Christ and his appreciation for the work of his teacher. The next week this teacher was out after another man who was lost. Herein is the way soul-winners are developed.

So it can be in many churches. There may be much talk about soul-winning, but little soul-winning.

4. An Evangelistic Sunday School Will Build a Great Church

Great churches grow out of an evangelistic spirit. The gospel of Christ is the power of God, and powerful churches come up out of gospel teaching and gospel preaching. W. S. Olive, who for a quarter of a century was pastor of Olive Chapel Baptist Church, near Raleigh, North Carolina, led this country church to become one of the great churches of the past fifty years. He used the Sunday school as a major means for reaching the people, for organizing the church for work, for providing regular Bible study, and for winning the lost. His preaching ministry was widened and strengthened by the use of his Sunday school. Mr. Olive took a typical country church with preaching once a month and led the church to a program of preaching every Sunday. In 1944 this country church had 553 members and gave \$11,660.20 to all causes.

The churches that are growing and winning people to Christ are those that are positively evangelistic.

5. An Evangelistic Sunday School Will Draw the Lost

Churches that have averaged more than a hundred baptisms a year for ten years have larger numbers of

lost people enrolled in their Sunday school classes now than they had ten years ago. Main Street Church, Jacksonville, Florida, averaged 142 baptisms a year for ten years and at the close of the ten-year period had 409 lost people enrolled. Truly an evangelistic Sunday school does draw the lost. "And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32).

Albert Rich, a teacher of sixteen-year-old boys, was successful in winning them to Christ. He was likewise successful in enlisting the Christian boys in some specific service. A man who was transferred from the city where Mr. Rich lived to a city ninety miles distant decided to leave his son and wife behind so that the boy could be in Mr. Rich's class. He was amply repaid at the end of the year, because the boy had been won to Christ and had been a worker in his church for some months.

III. THE PASTOR SHOULD KEEP EVANGELISM CENTRAL IN THE WORK OF A SUNDAY SCHOOL

A pastor has in his Sunday school a company of officers and teachers ready and willing to be directed in a perennial program of evangelism and also in any special evangelistic efforts.

The officers and teachers in a Sunday school are the leaders of from ten to three hundred permanent working units, depending upon the size of the Sunday school. They make an organized army of potential soul-winners. The pastor can develop soul-winners out of his officers and teachers.

By the following means a pastor can have a soul-winning Sunday school: provide a positive, leadership in personal work; preach evangelistic sermons; and teach the Sunday school workers.

1. Set an Example as a Personal Soul-Winner

The pastor must keep the fires of evangelism burning in his own heart if he expects the fires of evangelism to burn brightly in the hearts of his Sunday school officers and teachers. He will do this only as he seeks to win the lost. Reading books and magazines will give him information. Talking to lost people about Jesus will give him compassion and concern.

Teachers should be trained to bring lost people to the pastor for counsel and help. Also, the pastor may go with a teacher to see a lost person who is interested or even one who is not interested. In this way the pastor can help his Sunday school workers by assisting them in bringing the lost members of the class to a decision for Christ. Then, too, the teachers will learn from the work of the pastor how best to do personal work.

2. Preach Evangelistic Sermons

Evangelistic preaching will help to make an evangelistic Sunday school. An evangelistic preacher attracts people. He usually has a capacity congregation. Sunday school officers and teachers will not work regularly and enthusiastically to put lost people in the worship services if the pastor does not preach evangelistic sermons.

3. Teach the Sunday School Workers

The pastor will find it helpful and fruitful if he will teach his officers and teachers books on evangelism. He needs frequent and intimate contacts with his officers and teachers about evangelism. He will need to plan and pray with them for the realization of the primal aim of the Sunday school. Other calls, no matter how attractive, will not tempt the pastor to postpone and neglect the serious business of training his officers and teachers in the work of evangelism. Pastors who have the privi-

lege of serving two or perhaps four churches may plan for regular periods of evangelistic training with their Sunday school officers and teachers. They should do this as definitely and as seriously as they plan for the revival meetings.

IV. THE SUPERINTENDENT SHOULD CENTER THE WORK OF A SUNDAY SCHOOL IN EVANGELISM

1. *Direct the Work of the Classes*

Sunday school classes want to work. They are going to do something. Unless they are directed in their programs and led in their work, there is danger of independent class programs that are often foreign to the work of a church and sometimes in direct conflict with the purposes of a church. Usually when this is true, the classes should not be blamed. The leadership in the Sunday school can avoid class programs that are foreign to the work of the church by providing positive attractive programs that are related to the church.

Some classes that were organized under the influence of outside leadership have inherited the independent spirit and have not yet been led to acknowledge their allegiance to the church of which they should be a part. Such classes are detrimental to a church program and exert a bad influence over other classes. They sometimes make it difficult for the pastor to use the Sunday school.

Independent classes usually refuse to encourage their members to serve in any other capacity in the Sunday school, regardless of the need or the importance of the task that would take them out of the class. Even when some faithful Christian pulls away from such an influence and tries to serve as a teacher of a class or superintendent of a department, the members of the inde-

pendent class will insist upon the person's coming back to the class.

However, such classes are few. Most Sunday school classes will accept and use any right program of work set up by the church. If a class should refuse to accept the leadership of the church, the leadership of the class may be changed at election time.

2. Promote Soul-Winning Visitation

Is it too much to say that one of the major tasks of a Sunday school superintendent is to outline and promote a permanent program of regular visitation? If he fails here he is a failure as an evangelistic superintendent.

The Bible commands make visitation a must. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world" (Matt. 28:19-20). "And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled" (Luke 14:23). "What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?" (Luke 15:4). "And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ" (Acts 5:42).

Visitation is essential in a soul-winning Sunday school. Beautiful surroundings do not win the lost. Attractive programs of music and poetry do not reach lost people. The value of these things is beyond question, but they do not reach the lost. Great buildings do not reach the lost. Buildings are helpful and greatly needed, but they do not at all determine the soul-winning passion of a Sunday school.

There is one sure, dignified, Bible way to reach lost people and that way is personal visitation, personal witnessing by the Sunday school officers and teachers. Lost people are naturally shy of Sunday schools. They do not in large numbers seek the Sunday school. It is the business of a Sunday school to seek lost people. Usually a successful evangelistic service on Sunday is the result of personal interviews during the week. In most cases the person who on Sunday accepted the invitation extended by the pastor made the initial decision during the week.

There are good reasons for visitation. Visitation for attendance contributes directly to evangelism. Visitation for enlistment, for encouragement, for information, for fellowship are all needed. However, this study deals with visitation for evangelism.

A program of visitation for evangelism is presented in detail in chapter 5. Because the superintendent is unescapably responsible for the promotion of the program of visitation by the Sunday school officers and teachers, it is essential that it be listed here as one of his major duties.

3. Have an Evangelistic Training Program

Training is essential for success in any undertaking. A farmer trains his boys for farming. The railroads train their men for transportation. The insurance companies train their men for insurance. A superintendent should train his officers and teachers for soul-winning.

Paul said in 2 Timothy 2:15, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." The Sunday School Training Course is designed to prepare Sunday school officers and teachers for evangelism.

4. Hold Meetings of the Officers and Teachers

A superintendent who has the spiritual energy to maintain a regular meeting of the officers and teachers will usually have a soul-winning Sunday school. A superintendent can have a Sunday school without regular meetings of the officers and teachers, but as a rule it is void of soul-winning spirit and ministers only to those who come in spite of the superintendent and not because of him.

Regular meetings are helpful in keeping the work in a Sunday school centered on evangelism for the following reasons: (1) They make possible united prayer in the interest of the lost. Is there a greater need in a Sunday school than that the officers and teachers grow in prayer? (2) They furnish regular times for making assignments for visitation and of securing reports from previous visits. (3) They give the superintendent and pastor a place to keep the workers interested in soul-winning. (4) They provide opportunities for the pastor and superintendent to train the workers in the art of soul-winning.

5. Follow the Standard of Excellence as a Program

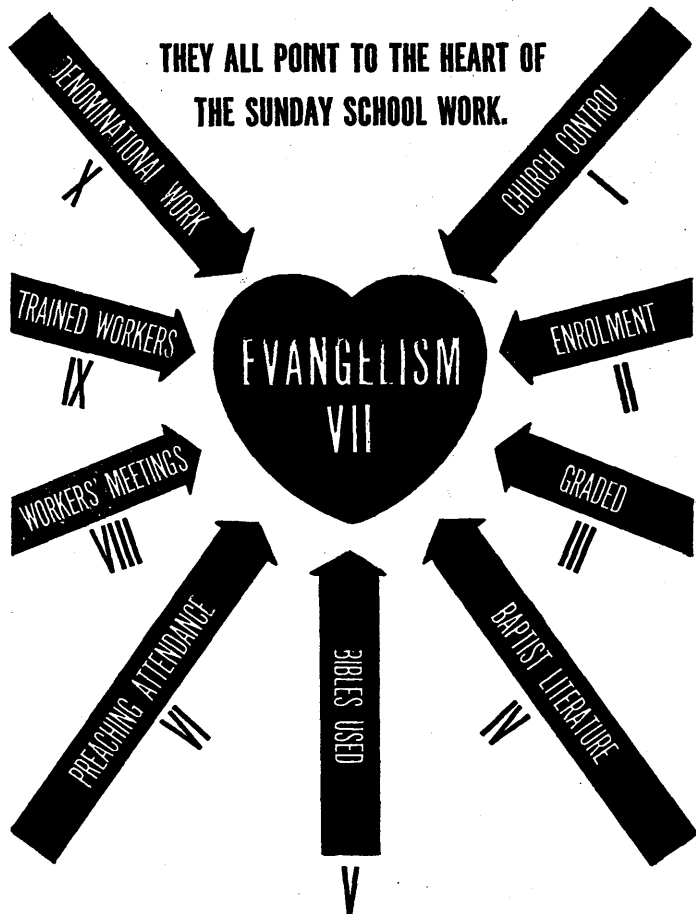
A tree is known by its fruits and a program is evaluated by its results. Recently, Dr. Fred Brown said when anyone expressed a fear that tithing would lead to legalism, all he had to do was look out over his congregation on Sunday morning and observe those who are practicing tithing. There, said he, were to be found the spiritual members of his church. Just so, when someone says that the Standard of Excellence dries up the spiritual fervor in a church, all you need to do is examine the work of the churches using the Standard as a program. The heart of the Standard of Excellence is evangelism.

STANDARD OF EXCELLENCE

FOR BAPTIST SUNDAY SCHOOLS

Attainment of all these points entitles the school to be recognized as Standard.

The Sunday school year is from October 1—September 30.



6. *Use the Six Point Record System*

Points 1, 3, 5, and 6 in the Six Point Record System contribute directly to evangelism. These points are: Attendance, Bible Brought, Prepared Lesson, and Attending Preaching.

A plow is an implement to be used for a result—a harvest. The Six Point Record System is an implement to be used for spiritual results. A plow is essential in producing a harvest. Good methods are vital in reaching people for Christ. The Six Point Record System has been used in thousands of churches in such a way as to contribute to spiritual results in the lives of millions of people.

A superintendent will find the Six Point Record System a most helpful implement in his spiritual tasks. Records reveal needs of pupils. If the pupils' needs are known, the teacher can more effectively help. Records measure the teacher's work.

V. THE TEACHERS SHOULD BE POSITIVELY EVANGELISTIC IN THEIR TEACHING AND IN THEIR PRACTICE

Sunday school teachers should never leave out the heart of the truth which they are to teach; namely, Christ. Christ may be found in all the Scriptures, in every book and in every chapter, if the eyes of the teachers have been opened by the Holy Spirit.

Christ is the theme of the Bible from Genesis to Revelation. In the words of Dr. M. E. Dodd, "Christ is the heart of the law of Moses. He is the supreme character in the history of Israel. He is the poetry of the Psalms and other poetic books. He is the spirit of all prophecy. Christ is the beginning and the end of the gospel story. He is the dominating factor in the book of Acts which records the acts of his Spirit-filled followers. He is the subject and substance of the epistles and the gloriously

crowned One of the hallelujah chorus in the book of the Revelation."

The supreme element in the Sunday school is the truth to be taught and the most important factor in the presentation of the truth is the teacher. The character of the teacher should be without flaw; the conduct of the teacher should be above reproach; the influence of the teacher should be positive in the lives of the pupils; the message of the teacher should be Christ; the methods of the teacher should be skilful and attractive. The aim of the teacher should be the winning of the lost to Christ.

THERE IS A FOUNTAIN

There is a fountain filled with blood
Drawn from Immanuel's veins;
And sinners, plunged beneath that flood,
Lose all their guilty stains:

Dear dying Lamb, Thy precious blood
Shall never lose its power,
Till all the ransomed Church of God
Be saved, to sin no more.

When this poor lisping, stammering tongue
Lies silent in the grave,
Then in a nobler, sweeter song,
I'll sing Thy power to save:

—WILLIAM COWPER

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CHAPTER IV

THE PLACE OF THE PASTOR IN EVANGELISM

- I. THE PASTOR IS IMPORTANT IN EVANGELISM**
- II. THE PASTOR'S SOUL-WINNING TASK IN THE SUNDAY SCHOOL**
- III. THE PASTOR SHOULD KNOW HOW TO BUILD A GOOD SUNDAY SCHOOL**
- IV. THE PASTOR SHOULD KNOW HOW TO LEAD HIS SUNDAY SCHOOL OFFICERS AND TEACHERS IN EVANGELISM**
- V. HOW MAY A PASTOR USE THE SUNDAY SCHOOL IN EVANGELISM?**
 - 1. He Can Indoctrinate the Officers and Teachers in Evangelism**
 - 2. He Can Win the Children to Christ**
 - 3. He Can Preach to the Sunday School**
 - 4. He Can Lead the Sunday School Workers in a Program of Visitation**

CHAPTER IV

THE PLACE OF THE PASTOR IN EVANGELISM

For the Son of man is come to seek and to save that which was lost (Luke 19:10). Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you (John 20:21).

Dr. J. M. Frost said as early as 1911, "As a force for evangelizing and bringing lost sinners to the Saviour, the Sunday school holds rank among the very first agencies of a church."

The First Baptist Church of Fort Smith, Arkansas, justifies this prophecy by reporting a total of 1,429 baptisms during a recent decade or an average of 143 baptisms a year.

No statistician will ever be able to count the contributions of the Sunday school to the kingdom of heaven. In a series of lectures at the Southern Baptist Theological Seminary, Dr. William E. Hatcher said: "It is glorious to see the lovers of the Sunday school surging through the streets of our cities and along the rural highways on Sunday, as on light feet they trip eagerly away to their Sunday schools. It is even better to think of the countless thousands who year by year are escorted to the gates of the celestial kingdom and introduced into the Master's presence by this benign Christian force. Ah, it is ravishing to think of the armies upon armies of the young who have gone to heaven shouting the Redeemer's praises as they went. They were the fruits of the Sunday school."

I. THE PASTOR IS IMPORTANT IN EVANGELISM

It is a wonderful privilege to be pastor of a church. It is divine business. Perhaps one of the greatest needs of all times is for the right kind of pastors. The church does not go beyond the pastor. The church members follow the pastor or they do not follow anybody. The gospel is preached by the pastor or it is not preached at all. The Bible is taught in the Sunday school or it is not taught to many people anywhere. The lost people are won to Jesus by the Sunday school or many of them are never won.

The desperate need of the churches is for good pastors—men who love little children; men who are pure enough to be trusted; men who are brave enough to do right; men who are gentle enough to be loved and honored; men who have compassion for the lost; men who know how to build churches; men who know how to organize the churches for work; men who can get along with any kind of people.

There are many great and good pastors. The prayers of the churches everywhere should be for the right kind of pastors—pastors who know how to build great churches, whether in the beautiful countryside or in the noisy city.

II. THE PASTOR'S SOUL-WINNING TASK IN THE SUNDAY SCHOOL

The most important task God has assigned to man is to lead lost souls to Jesus. This obligation rests first and heaviest upon the shoulders of the pastors. They are the leaders. They hold the trumpets of warning. Every child of God has this divine commission, but the pastors stand first. They set the example in soul-winning. They determine the degree of evangelistic fervor in a church. They shape the evangelistic programs in

the churches. They develop the personal soul-winners. The hope of evangelism on the human side rests more largely with the pastors than with any other group.

The position of a pastor is one of supreme importance. He is the mouthpiece for heaven. He is an advocate for the souls and lives of men. The unreached people in his community and through his church around the world are his concern. This was the concern of Christ when he said, "Come unto me, all ye that labour and are heavy laden" (Matt. 11:28). This was the concern of Paul when he said, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved" (Rom. 10:1). This was the concern of John Knox when he said, "Give me Scotland or I die." This is the concern of every true pastor—an all-powerful, ever-present, all-consuming passion for the unreached.

The Bible is his message for the souls of the people. The gospel is the power of God. The all-important task of the pastor is to get the truths of the Bible into the hearts and lives of the people. All that men need to know to aid them in getting right with God is in the Bible. All that men need to know to assist them to live helpful and happy lives here on the earth is in the Bible. All that men need to help them to get ready for eternity is in the Bible.

It is the task of the pastor to tell lost people about Jesus. It is also his task to get others to tell lost men about Jesus. Christ pleads from the cross of Calvary—go tell. Christ calls from the empty tomb—go tell. As the Lord left the earth, perhaps with his nail-scarred hands outstretched, pleadingly he said to his disciples, ye are to be my witnesses here, there, and everywhere. The pastor is the God-appointed leader in giving the message of saving grace to lost men.

III. THE PASTOR SHOULD KNOW HOW TO BUILD A GOOD SUNDAY SCHOOL

If the Sunday school has the possibilities claimed for it by those who love it and have used it, then it is reasonable to expect that pastors throughout all the land would desire to master the Sunday school and use it in the accomplishment of evangelism.

Fortunate is the pastor who has learned from experience how to build and use a Sunday school. Pastor C. E. Matthews, of Travis Avenue Baptist Church in Fort Worth, Texas, has built one of the great churches of this generation through the use of his Sunday school. Where did he learn how to build and use his Sunday school? He walked by the side of Arthur Flake, the greatest Sunday school builder in the past century, as he built a Sunday school. He learned through experience.

In 1923, Arthur Flake held the first Southwide Sunday school clinic. It combined the study of Sunday school work with the actual building of a Sunday school. This first Southwide clinic was held in Owensboro, Kentucky. From over the South came about fifty men and women for the three weeks of study and work. Under the guidance of Arthur Flake, these people studied *Building a Standard Sunday School*. They took a census; they started additional classes; they enlisted more Sunday school workers; they installed a weekly officers and teachers' meeting that holds to this day; they installed the Six Point Record System; they graded the Sunday school; they went visiting every day for three weeks. They learned how to build a great Sunday school by helping to do it under the leadership of a man who knew how.

Today these men and women who attended the Owensboro Clinic in 1923 are scattered over the Southern Bap-

tist Convention. The churches where these people work are great churches that were built by the use of the Sunday school.

After ten years as a Sunday school superintendent, and twenty-five years as a general worker, it is the author's conviction that three weeks spent in a Sunday school clinic (such as that held at Owensboro, Kentucky, in 1923) by any pastor, and particularly by young men just coming out of college and the seminary, is next to essential when the possibilities of a good Sunday school are considered.

IV. THE PASTOR SHOULD KNOW HOW TO LEAD HIS SUNDAY SCHOOL OFFICERS AND TEACHERS IN EVANGELISM

There are wonderful possibilities for fellowship and co-operation bound up in a pastor's knowing, understanding, and leading all of the Sunday school officers and teachers. Surely the pastor will never forget that he is dealing with average human beings. The spirit, conceptions, and plans of a pastor will quickly be reflected in the Sunday school organization.

The relationship of a pastor and his Sunday school officers and teachers can be such that he can assume in advance what they will do and the spirit in which they will do it. A pastor will, because of his happy, active relationship to the Sunday school officers and teachers, look forward to the attendance on Sunday both in Sunday school and in the worship services with complete assurance that he will have the active, eager, sympathetic, interested co-operation of all the Sunday school officers and teachers, including the class officers.

A regular, intelligent, loving cultivation of the Sunday school officers and teachers will add to the pastor's power, multiply his achievements, divide his work, and subtract many of his heartaches, headaches, and footaches.

Happy will be the pastor who learns how to work with and through his Sunday school officers and teachers. That is the way Paul worked—multiplying himself in others as a wise master builder. That is the way our Lord himself worked with the apostles in the inner circle, teaching them his doctrine and giving them his message that they might teach others; and he sent them forth to preach and teach the gospel of his kingdom as he himself must do it. So the pastor may influence through his Sunday school officers and teachers.

It may sound strange to many pastors for it to be said that one of the most important hours during the week for the pastor is in the weekly officers and teachers' meeting with the Sunday school workers. Whatever outlay of time and labor the pastor gives here will amply repay him in the enlistment of his workers and the enlargement of his congregation on Sunday morning. If the pastor does his work well with his officers and teachers, his church as a field for evangelism will be white unto harvest.

V. HOW MAY A PASTOR USE THE SUNDAY SCHOOL IN EVANGELISM?

1. *He Can Indoctrinate the Officers and Teachers in Evangelism*

The pastor will be powerful in the Scriptures and will always be accessible to his Sunday school officers and teachers.

The teachings of the Bible that as a man thinketh in his heart so is he, and that out of the heart are the issues of life, emphasize the importance of the Sunday school teacher being well-anchored in the Bible doctrines.

It does matter what a person believes. If a man is honest in business, he is before that honest in character. The words of Paul are vital: "Take heed unto thyself,

and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (1 Tim. 4:16). What the teacher believes will overflow in his attitude and flavor all he says and does. Pure water cannot come out of an impure spring. Neither can authoritative teaching and practical Christian living come out of a heart that is not firmly and permanently grounded in the New Testament teachings.

When the multitudes were leaving Jesus, he asked his disciples, "Will ye also go away?" This can apply to attitude, belief, and faith just as much as to work and service. It is not enough to say we take the Bible. All people do not believe the same thing about the Bible. What the Sunday school worker believes about God, Christ, the Holy Spirit, sin, and salvation through faith are important matters.

Paul believed that sin is sinful. He knew. Paul believed in salvation through faith in Christ. Paul could have said, "I know from experience."

There are three essential doctrines the pastor may help the teachers to know:

(1) *As to the sinfulness of sin.*—Regardless of what anybody says—reformers of all kinds—the Bible says "all have sinned." Sin is. A glance at the world today in the throes of an awful war is all the evidence needed to prove that *sin* is. Sin controls the hearts and wills of men—big men. All have sinned. There is no exception. "For all have sinned, and come short of the glory of God" (Rom. 3:23).

Sin is powerful. Sin steals the virtue of a fair girl. Sin blackens the character of a noble boy. Sin destroys nations. Sin causes society to decay. "The wages of sin is death" (Rom. 6:23). "And these shall go away into everlasting punishment: but the righteous into life eternal" (Matt. 25:46).

In his preaching, in his training, in an intelligent distribution of religious literature, through appropriate books in the church library, and particularly in the streets and lanes trying to save sinners, a pastor can help his Sunday school teachers to understand the awfulness of sin.

(2) *As to the need of a Saviour.*—Paul was so deeply conscious that men were lost that he cried out, "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh" (Rom. 9:1-3). Such a conviction rooted and grounded in the hearts of a group of Sunday school officers and teachers will solve the problems of reaching people for Bible study. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36) is a doctrine that should hold and guide every Sunday school worker.

(3) *As to the plan of salvation.*—It was in the Sunday school workers' conference. A worker with years of experience when faced with the question of personal work said: "I do not know how. . . . I would not know what to say."

What could a pastor do that would be more helpful in evangelism than to take all of the Sunday school officers and teachers for two hours each day for a week or consecutively once each week for a number of weeks and teach them the plan of salvation? It is his privilege. It is his obligation. It is a tragedy if he fails to do this.

For a brief outline of the plan of salvation for those who need help, the following steps are given by Dr. L. R. Scarborough:

WHAT GOD DOES BEFORE SALVATION

a. He *calls*.

Revelation 22:17—"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

Matthew 9:13—"But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance."

Acts 2:39—"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

b. He *convinces* and *convicts* of sin.

John 16:8-9—"And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me."

Acts 2:37—"Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?"

Acts 16:29-31—"Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."

c. He *quickens*.

Ephesians 2:1-5—"And you hath he quickened, who were dead in trespasses and sins; . . . Even when we were dead in sins, [God] hath quickened us together with Christ, (by grace ye are saved;)."

d. He worketh *godly sorrow*.

2 Corinthians 7:9-10—"Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death."

e. He giveth *repentance*.

Acts 5:31—"Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins."

WHAT THE SINNER DOES IN PROCESS OF SALVATION

a. He *hears* the Word of *truth*.

Romans 10:8-17—"But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; . . . So then faith cometh by hearing, and hearing by the word of God."

b. He *feels* the sense and weight of his sins and *repents*.

Acts 3:19—"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord."

c. He *prays* for help.

Romans 10:12-13—"For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved."

d. He *receives Christ by faith* into his own soul.

John 1:12—"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

John 3:16—"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

John 5:24—"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

e. He *confesses* Christ as his Saviour.

Romans 10:9-10—"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

Matthew 10:32-33—"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven."

WHAT GOD DOES IN SALVATION

a. He *justifies* the sinner.

1 Corinthians 6:11—"And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

Acts 13:39—"And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses."

Romans 5:1—"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

b. He *pardons* and *forgives* all of his sins.

Isaiah 55:7—"Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

c. He *washes* and *cleanses* the soul from all iniquity and makes it pure by the blood of Christ.

Isaiah 1:18—"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

d. He *puts away* his sin.

John 1:29—"The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world."

Isaiah 53:5-11—"But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. . . . He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities."

Psalms 103:12—"As far as the east is from the west, so far hath he removed our transgressions from us."

Hebrews 8:12—"For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."

e. He *regenerates* him and gives him a new nature.

John 3:3—"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."

John 1:12-13—"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

Romans 8:1—"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

Galatians 3:26—"For ye are all the children of God by faith in Christ Jesus."

f. God puts *his seal*, the image of his Son, on his soul.

2 Corinthians 1:22—"Who hath also sealed us, and given the earnest of the Spirit in our hearts."

Ephesians 4:30—"And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption."

g. He puts in him the *Holy Spirit* who testifies to his sonship and guides, comforts, and uses him.

Romans 8:14-17—"For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together."

2. *He Can Win the Children to Christ*

The pastor should be deeply concerned when a child in his Sunday school is passing from death unto life.

(1) *He will protect the children.*—Neither pastor, teacher, nor parents should force a profession of repentance. That is one point at which the soul must be free to make its choice. These workers will teach, advise, entreat, pray, love, encourage, but they will not force the child.

Evangelists may be used, but the wise pastor will deal personally with the children. The pastor will be alert when he sees an evangelist coming between him and the children. No one should be permitted to lessen the influence the pastor has upon the children.

The evangelist should not carry away with him at the close of the meeting the gratitude of the children and parents that rightly belongs to the pastor. He must remain with his people after the evangelist leaves, and the evangelist should try to leave the appreciation and love of the newborn souls with the pastor. If the children receive the idea that the pastor does not know how to help them come to Jesus and that he is not interested in their coming, it will be tragic. The influence of the pastor should serve to guide them and build them as true members of the church and as loyal servants of the Lord. The pastor will not, however, neglect his children in the Sunday school. Regardless of whether he is pastor of four country churches or of a big city church with five thousand members, he will not neglect to help his Sunday school children come to Jesus.

(2) *He will protect the parents.*—Some parents hold their children back from Christ because they themselves do not belong to Christ. There are parents, however, whose concern is so sincere that they hover about their own child with deep and painful solicitude at such a time. They gratefully work with a wise pastor and a good teacher in leading the child to a positive decision. They quickly reflect their concern when anyone seeks to force their child into a surface profession. A friendly conference with the parents will often remove doubts and questions.

A pastor will guard the faithful parents from the use of wrong methods of evangelism with the children.

(3) *He will protect the teacher.*—The Sunday school officers and teachers should have such abiding confidence in the pastor that they not only trust him with the children but welcome him. The pastor should by his concern call forth the full co-operation of his teachers in leading the children to Christ. The pastor will protect

the teacher from evangelists who come for a week and then go away leaving the results of their work whether good or bad with the pastor and teachers.

(4) *He will encourage the children to come to Jesus.*—It is a simple matter for a child to yield his heart to Jesus as Lord and Saviour. It is a serious blunder for a teacher or parents to push children back when they start toward Christ. Dr. A. T. Robertson tells of a father who under the influence of faith healing refused to allow antitoxin to be given to his two little boys who had diphtheria. As a result they both died. A mother would not let her boy who was twelve years of age come to Jesus. She told him he did not know what he was doing. He never came.

The statement of Jesus, "It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones" (Luke 17:2), should cause those who deal with children to be careful, but faithful.

Jesus said, "And whoso shall receive one such little child in my name receiveth me" (Matt. 18:5). Jesus does not consider a child a nuisance or in the way, but as in the very center of things.

The pastor will work closely with the teacher concerning the salvation of each individual in the Sunday school. The attitude of the pastor and the teacher will be one of sincere concern, conscious always that the decision of the pupil is the most important decision the child will make.

It is a high and holy privilege for a pastor and a teacher to lead a child to trust in Christ, one that should be cherished and protected. Such an experience is one of life's chief joys as many pastors and Sunday school teachers can testify.

Occasionally one finds a teacher who opposes the child's taking a stand for Christ till he is about twelve years of age. That is a terrible blunder and often fatal. The child should be allowed and encouraged to give his heart to Christ.

There should be created and maintained at all times an atmosphere in which it will be easy and natural for pupils to make a decision for Christ.

(5) *He will recognize that children are susceptible to the gospel.*—It is easy to reach the children in a community for the Sunday school. Beginning with the Cradle Roll and continuing through the Junior ages, a church can reach nearly all of the available children for Sunday school attendance.

Then it is so easy to win the children to Jesus. They are trustful. Dr. A. T. Robertson once said, "Jesus no doubt shocked the apostles for their interference and for their lack of love for little children and for their ignorance of his attitude toward them." "Suffer the little children to come unto me," said Jesus. This statement cannot be an argument for infant baptism or infant church membership. However, it is a plea for the right of the child to come of his own volition. The child who gives his heart to Christ can serve God with a whole life none of which is wasted in sin.

Jesus wants the children. The statement of Jesus comes home to the hearts of pastors and teachers. Are you winning the children to Christ? If not, why not?

Numerous investigations in scientific pedagogy have shown that the age of decision for Christ is in the period eleven, twelve and the early teens.

(6) *He will recognize the children's need of Jesus.*—It is folly for a church to neglect the spiritual life of the children. The public schools have made much progress in education, but they do little for the moral train-

ing of the children and practically nothing for their spiritual uplift. Many children receive no spiritual help at home and they find there obstacles in the way to Christ.

It is not only in the alleys of our cities that children run loose and learn the ways and works of the devil; but many respectable homes or apartments are practically godless and the atmosphere is openly opposed to churches.

In many homes no religious books are found. No family worship is held. Not even grace is said at the meals. No preacher ever enters the home. Children from such homes need the help of the Sunday schools. One pastor has the habit of inviting the Juniors to come by classes to his home for supper where he talks to them about the eternal truths in God's Word.

The Scriptures are powerful today and are able to make children, as well as men, wise unto salvation through faith in Christ Jesus. The strong exhortation given in the eleventh chapter of Deuteronomy relative to teaching the Scriptures to the children should be heeded by all parents and by Sunday school teachers.

(7) *He will provide good teachers for the children.*—Perhaps there is not a Sunday school which does not have in its membership many lost boys and girls. Their presence in the Sunday school provides the pastor with a great opportunity. By earnest, patient, prayerful efforts, these boys and girls may be won to Christ and Christian service. Pastors and superintendents should select with care those assigned to work with the Juniors.

Pastors and superintendents will help the teachers win the Juniors to Christ—not tomorrow—tomorrow will be too late. The anti-Christian isms may have them won by tomorrow.

It requires trained teachers to do what needs to be done as quickly as it must be done. What pupils get must be given to them at once since they are changing so rapidly. Good teachers in the fullest sense are needed in the Sunday school. They can be provided by proper selection, adequate training, and by development through experience and service.

The children must have officers and teachers whose chief concern and goal is the actual winning of pupils to Christ. Winning the Juniors to Christ is not a hard task and can be done through right teaching and gospel preaching.

3. He Can Preach to the Sunday School

With but few exceptions the churches that have a Sunday school attendance equal to 75 per cent of the church membership have capacity crowds for the Sunday morning preaching hour. Churches that have built great Sunday schools, register no serious complaint relative to those who attend Sunday school remaining through the preaching service. The most serious concern in such churches is for larger auditoriums to accommodate the people.

A pastor has an opportunity to preach to all of his Sunday school. He can preach to the children in the Sunday morning service. The Beginners and Primaries may sit with their parents for the preaching service.

A pastor can by the right use of the Sunday school preach to the majority of the Juniors and Intermediates every Sunday morning. He will be conscious of the evangelistic opportunity offered by the presence of the Juniors and Intermediates in the preaching service.

The Sunday morning worship hour offers the pastor an opportunity to preach to the young church members. Nearly all of them belong to the Sunday school and attend the Sunday morning preaching service. Thus the

pastor has regular opportunities to instruct, encourage, and help them.

Perhaps one of the vital needs in the majority of Southern Baptist churches, and especially in the smaller churches, is for a Sunday by Sunday soul-winning effort in the morning service, with a full use of the Sunday school in getting the unsaved to attend the regular services and in doing regular personal work.

The pastor's attitude will determine the extent of the co-operation of the officers and teachers in building the preaching service.

Sunday school officers and teachers are human beings with human frailties. However, the majority of these workers will follow the pastor's leadership if he will love them, instruct them, and lead them.

One reason offered as to why pupils do not remain for the preaching service is that they do not like to attend. The statement is made that if the pastor and Sunday school worker insist upon their staying they will prejudice the pupils against the church service so that when they grow up they will even then not want to attend. However, the men and women of today who are the most regular in attendance upon the public services of the church are those who formed the habit in their early childhood. Parents do not excuse their children from attendance upon the sessions of the day school because of their disinclination to go. Solomon said, "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6).

4. He Can Lead the Sunday School Workers in a Program of Visitation

If the plan of visitation for evangelism outlined in chapter 5 is carried out in a church, the pastor must see that it is done. He will see that this plan or some other definite plan of visitation is adopted and followed. The

one sure way to reach people for Christ is personal work—going after people day by day, week by week and year by year.

SOFTLY AND TENDERLY

Softly and tenderly Jesus is calling,

Calling for you and for me:

See on the portals He's waiting and watching,

Watching for you and for me.

Why should we tarry when Jesus is pleading,

Pleading for you and for me?

Why should we linger and heed not His mercies,

Mercies for you and for me?

Time is now fleeting, the moments are passing,

Passing from you and from me;

Shadows are gathering, deathbeds are coming

Coming for you and for me.

Oh! for the wonderful love He has promised,

Promised for you and for me;

Tho' we have sinned, He has mercy and pardon,

Pardon for you and for me.

—FANNY J. CROSBY

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CHAPTER V

THE PLACE OF THE SUNDAY SCHOOL IN PERSONAL EVANGELISM

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CHAPTER V

THE PLACE OF THE SUNDAY SCHOOL IN PERSONAL EVANGELISM

He that winneth souls is wise (Prov. 11:30).

Visitation with a purpose produces desired results.

In a certain church the pastor was discouraged. The sermons had been carefully prepared. The invitation had been extended at the close of each service, but Sunday after Sunday had passed without even one person accepting the invitation.

The pastor had an idea, "I must get someone ready to accept the invitation next Sunday." So back to the home of Mrs. Jones went this pastor. Numbers of times he had asked Mrs. Jones to join the church. She was a member of Antioch Church faraway in another association. Her husband was a section foreman on the railroad. He was not a Christian. Eight children had come through the years into the home. They were not even in Sunday school and not one of them had come to Jesus. Each time a general invitation was presented, Mrs. Jones would say, "Some time. I am waiting on my husband." But now the pastor had a purpose. "Mrs. Jones, I want you to join the church next Sunday." She demurred. He was on fire with a purpose. He presented the reasons why he wanted her to join next Sunday. He made the appeal and stayed until she assured him that she would join the church the next Sunday morning.

She came as she had promised. When the invitation was extended, she walked down the aisle during the first stanza of the song. In a little while she was president of the Woman's Missionary Society. In a period of a few

years the pastor had baptized her husband and the eight children.

The pastor testified that visiting each week with a purpose had resulted in one and often several additions every Sunday morning over a period of many years. Likewise, there was a warm appeal and expectancy in his messages that had not been there before. There came a spirit of evangelism and victory in the church. Because of this spirit an ever-widening opportunity for service resulted. Also, there was an increasing number of warm friends—friends who had a real reason for being proud of the pastor who was responsible for the blessings of the Lord that had come into their lives. This pastor found what every pastor and every Sunday school worker needs to find, that results come when regular visits are made with a definite purpose in mind.

I. THE IMPORTANCE OF PERSONAL WORK TAUGHT IN THE BIBLE

The basis for personal work is found in the Bible. It is portrayed in the example of Jesus. It is made imperative by the commands of Jesus. It is magnified by the teaching of Jesus. It was practiced by the early disciples. The marvelous results of personal work as carried on by the early disciples made it forever worthy of adoption and use by Christians everywhere.

1. *Commanded by the Teachings of Jesus*

Some of the commands that Christ gave are: "Go ye" (Matt 28:19); "Behold I send you forth" (Matt. 10:16); "Launch out" (Luke 5:4); "Ye shall be my witnesses" (Acts 1:8 ASV); "Go after that which is lost" (Luke 15:4); "As my Father hath sent me, even so send I you" (John 20:21); "A sower went forth to sow" (Matt. 13:3); and "Go near, and join thyself" (Acts 8:29).

Personal work is taught in many of the parables of Jesus. The story of the lost sheep, the parable of the good Samaritan, and the picture of the great supper are striking examples.

2. Emphasized by the Example of Jesus

The Lord went about seeking men. He found James and John while they were fishing. He reached Matthew while he was behind his desk in his office. He won the Samaritan woman when she came to the well for water. He called Zaccheus from the limb of a tree and went home with him. He met Nicodemus by a night appointment. He found Philip under a tree. He paused in the midst of a synagogue service to minister to the man borne by four friends.

He was so sympathetic that mothers brought their children to him. The village folk brought their sick and waited expectantly until their turn came to speak to him.

3. Practiced by the Early Disciples

The early disciples took Jesus at his word and daily in the temple and from house to house they witnessed. They that were scattered abroad went everywhere witnessing. The practice of personal witnessing carried on by a comparatively few over a period of a few years turned the world upside down. It was their holy enthusiasm, their high standard of living, their sincere faith in the power of the risen Christ that caused men everywhere to cry aloud, "What shall we do to be saved?"

"They . . . went everywhere preaching the Word" (Acts 8:4). They climbed the steep ascent to heaven through peril, toil, and pain.

4. Justified by Results

"Believers were the more added to the Lord, multitudes both of men and women" (Acts 5:14) and "The Lord added to the church daily such as should be saved"

(Acts 2:47) describe the results of the personal work of the early disciples.

A record of 50,000 visits by the Sunday school forces in twelve months' time and 260 baptisms in the clerk's report to the annual associational meeting show the efforts and the results in evangelism in one Southern Baptist church for the year 1944.

II. PERSONAL WORK THE METHOD USED BY SUCCESSFUL SOUL-WINNERS

The first thing that Andrew did after he found Jesus was to bring his brother Simon to Jesus. Perhaps the greatest thing that Andrew ever did was to bring his brother to Jesus. Andrew set a noble example for all Christians for all time.

Dwight L. Moody said, "The monument I want after I am dead and gone is one with legs going about the world, a saved sinner telling about the salvation of Jesus Christ."

Dr. R. G. Lee, pastor of Bellevue Baptist Church, Memphis, Tennessee, is a busy man. He carries tremendous responsibilities. He speaks frequently and his engagements cover a wide area. Funerals, weddings, committee meetings, and various other church activities demand much of his time. He has made however personal work a practice. He has averaged ten personal visits a day for more than twelve years. Largely as a result of this practical program of personal visitation ten thousand people have united with his church in a sixteen-year period. Dr. Lee says, "I do not visit haphazardly—not just to go and see folks—but to do business for God."

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace;

that bringeth good tidings of good, that publisheth salvation" (Isa. 52:7).

III. EVERY SUNDAY SCHOOL OFFICER AND TEACHER CAN BE A PERSONAL SOUL-WINNER

God exempts no one. "Ye" is a big word and, where used by Jesus, includes every child of his. Nothing—neither ignorance, poverty, difficulties, capacities, nor obligations—can exempt a child of God from this divine obligation to be a witness for Jesus. Even the woman at the well must go back and witness. The healed demoniac was told to go tell what God had done for him.

Hear a story. She was a timid little mother. Her own mother had died when she was fifteen, and she had been forced to forego the privilege of college and keep house for her father and little brother. Later with children of her own, she was even frightened when she lifted her hand in response to the words of the pastor, "All who are in favor of receiving this man as a member of this church, let it be known by raising the right hand." But this little woman was ablaze with interest and compassion when the curtain was pulled in the country church building on Sunday morning and she was closed in with her nine Junior girls. She knew Jesus. She knew her girls must know Jesus. She knew it was her task to see that they did know Jesus in the pardon of their sins before they left the class. They did, everyone of them. This little, timid, busy, modest woman through the years with her Junior girls had led more people to accept Christ than have many who speak from the platform. In the example of this little woman is the answer—it may be the only answer—that will increase the number of baptisms in Southern Baptist churches.

One of the glories of being a Christian is that every child of God can be a soul-winner.

The question comes: If soul-winning is the most important work in the world, if personal work is of such great importance in winning the lost, and if every Sunday school officer and teacher can be a personal soul-winner, why do so many workers shrink from doing personal work? It is a serious question. There may be many reasons or excuses. Some of the more prevalent ones are listed.

1. *Some Hindrances to Personal Soul-Winning*

(1) *A feeling of unworthiness.*—Soul-winning is near the holy of holies. One who is aware of the importance of soul-winning will have a feeling of unworthiness. To be present when a soul passes from death unto life is one of the most hallowed experiences a Christian can have. Marvelous it is that God has permitted this holy work to his earthly children. Earthen vessels carrying a spiritual message should cause one to approach the soul-winning task conscious of the character of God.

God has invited his followers to work with him in the divine transaction of the new birth. God is pleased when his children accept his invitation to work with him in this the greatest of all the works committed to man.

(2) *A screen of false modesty.*—All of this should encourage the soul-winner. Always the visitor will approach the task in prayer, in humility, and with complete dependence upon the Holy Spirit.

How often teachers have said, "I cannot afford to invite people to come hear me teach." Paul said two words in answer to that position. First, "Knowing therefore the terror of the Lord, we persuade men" (2 Cor. 5:11). Ah, that is the view for the Christian teacher. It is not the teacher's message, but the glorious gospel of Jesus Christ. Therefore, the teacher can and must invite people to come. A second word that Paul has is:

"The love of Christ constraineth us" (2 Cor. 5:14). Not the love of praise, not the love of self, but the love of Christ constraineth Christian workers. Peter said boldly, "We cannot but speak the things which we have seen and heard" (Acts 4:20).

Too often teachers have a feeling of false modesty about inviting people to hear them teach the gospel, but they talk to their fellow men about everything else under the sun. The life insurance agent seeks the businessman in his private office and during business hours presents the benefits and needs of life insurance. A salesman will invade the privacy of a man's home to present the merits of his wares. The representative of a mercantile business will find the farmer in the far corner of the back forty acres and take an hour selling his line. Yet when it comes to the eternal salvation of an immortal soul, it is considered impolite to speak to a person.

Again the beer companies speak over your radio in attractive though false pleas. The tobacco concerns "prove" that their cigarettes are milder than all other brands. The soap manufacturers announce the merits of their soap every fifteen minutes from your radio. Yet when men are bound by the power of sin and headed for an eternal hell the excuse comes from a thousand voices, "We cannot afford to ask people to come hear us teach." May the echo of Paul's cry "Knowing therefore the terror of the Lord, we persuade men" break our hearts and send us after the lost.

(3) *Ignorance of the Bible.*—This reason or excuse can be removed in a few hours' time by every person who sincerely desires to know a few appropriate Bible verses. There are small pocket-sized books that carry verses of Scripture about sin and salvation that can be purchased at any religious book store for twenty-five cents each.

One can quickly test his sincerity as to his intention here by his willingness to study the Bible for the purpose of learning how to bring the Word of God to bear upon lost souls. In fact, Bible study will create a desire to win people to Christ. Much of the power necessary to win souls comes from prayerful, reverent Bible study.

(4) *Fear of making a mistake.*—"I am afraid of doing the wrong thing" is often the excuse of many soul-winners. The importance of the task demands that the soul-winner be sure that the right thing is being done. However, there is another fear that should grip the soul-winner. It is the fear of neglect. For the Sunday school teacher to neglect to win the lost people to Christ is sinful. Christ has commanded his disciples to be his witnesses. He has given them his Word which is the power of God unto Salvation. The Holy Spirit is ready and powerful to work the miracle of divine grace in the heart. Therefore, the teacher should go in faith and assurance with the Word of God.

(5) *The consciousness of sin in the life.*—Sin keeps many Sunday school workers from doing personal work. Unless Sunday school workers are willing to break away from sinful habits that destroy their influence for Christ, they cannot be successful soul-winners. Paul said, "If meat make my brother to offend, I will eat no flesh while the world standeth" (1 Cor. 8:13). That is the right position for a Christian. When a Sunday school teacher is not willing to give up some sin, or even some habit that is not necessarily sinful in itself but which destroys his influence, it is evident that such a teacher loves sin and self more than he loves the Lord and the souls of men. Unless Sunday school workers are willing to change their lives from negative to positive Christian living, they should resign.

(6) *The habit of procrastination.*—This habit is common to both the soul-winner and the sinner. It is a habit that the soul-winner should overcome.

Procrastination is a thief of souls as well as of time. It is likely that more people fail to become soul-winners because of procrastination than for any other reason. They really mean to begin to speak to people regularly, but because of one thing or other they postpone the date of beginning. So the habit of personal witnessing is neglected.

"He that winneth souls is wise" is true. What could be said of the Christian who fails to win souls? There are some strong words in Ezekiel about the watchman on the wall. "When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand" (Ezek. 3:18).

2. *Some Prerequisites of a Successful Soul-Winner*

(1) *A personal assurance of salvation.*—The first prerequisite of a personal worker is that he must have in his heart a personal acceptance of Jesus as Saviour. The witness of Paul was powerful because he had a personal experience to relate. Assurance of salvation is a necessary condition of personal work.

(2) *A consciousness that people are lost.*—A personal worker must have a true conception of a man's sinful nature and of the awful results of sin. Men are by nature sinners. "Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others" (Eph. 2:3). "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Psalm 51:5). "The wicked

are estranged from the womb: they go astray as soon as they be born, speaking lies" (Psalm 58:3).

In Revelation 21:8, John says, "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." It is recorded in John 3:36 that Jesus said, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

The Bible teaches clearly that man is lost without Christ, and that the destiny of the lost is hell. The Sunday school worker must know and believe that there is an eternal punishment awaiting the unbelieving and the lost are under the awful doom of eternal death every minute after they come to the years of accountability.

(3) *Faith in Christ as the only Saviour of man.*—The personal soul-winner must believe that Jesus is God's Son. He must accept his virgin birth and his divine authority.

He must believe in the saving efficacy of the blood of Christ. "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed" (Isa. 53:5).

The cry of Paul was "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14). Like Paul the cross of Christ must be the battle cry of the personal soul-winner.

The personal worker must be right as to the plan of salvation. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of

works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:8-10).

Repentance and faith are the conditions of salvation. "Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus" (Acts 19:4).

(4) *The practice of public and private prayer.*—Hear the commands of the Lord. "Pray without ceasing" (1 Thess. 5:17). "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:24). "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil 4:6). "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" (Eph. 6:18).

Hear the promises of God. "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:24). "Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not" (Jer. 33:3). "Go, and say to Hezekiah, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years" (Isa. 38:5). "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11:13).

Prayer is as essential to the soul-winner's spiritual power as bread is to the endurance of the athlete.

Christ prayed often. He prayed before he was baptized. "Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened" (Luke 3:21). He prayed before he called the disciples. He prayed before his betrayal. He arose early in the morning to pray. He spent all night in prayer.

Every soul-winner will have the practice of secret prayer. A special time is helpful. The time should be a regular habit, and considered as necessary as one's work.

The Sunday school superintendent should make prayer a vital part of every meeting of his officers and teachers. "Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven" (Matt. 18:19).

In private and in groups, the prayers of the Sunday school officers and teachers in the interest of the lost should be definite. The individual and also the group of workers should present a definite request to God.

There should be the practice of faithfulness in all the prayers. Pray without ceasing, and someday God will answer. "I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened" (Luke 11:8-10).

(5) *Dependence upon the Holy Spirit for results.*—"Not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zech. 4:6).

The promise of Jesus should ever be in the personal worker's heart. "Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world" (Matt. 28: 20).

The Holy Spirit convinces and convicts of sin. The Holy Spirit is the voice of God calling man to salvation. His divine energy empowers and makes effective all evangelistic efforts. "Without me, ye can do nothing."

3. *Some Essential Characteristics of the Personal Soul-Winner*

(1) *A compassion for the lost.*—"He had compassion on the multitudes" is a picture of Jesus that should encourage sinners everywhere to come to him. His divine compassion brought him from heaven's throne to Calvary's cross.

Paul had great heaviness and continual sorrow in his heart. "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh" (Rom. 9:1-3).

A compassion for the lost is the basic qualification of a soul-winner. Skill, knowledge, beauty, and equipment are all as sounding brass without an impelling passion for the lost.

The Bible teaches the importance of compassion. "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psalm 126:5-6). "Who hath heard such a thing? who hath seen such things? . . . for as soon as Zion travailed, she brought forth her children" (Isa. 66:8). "And when

he was come near, he beheld the city, and wept over it" (Luke 19:41).

"And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him" (Luke 15:20). "Behold, for peace I had great bitterness: but thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back" (Isa. 38:17).

"Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered" (Rom. 8:26). "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

In Ezekiel 34:1-19, God made an awful charge against the shepherds of his people. "And the word of the Lord came unto me, saying, Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord God unto the shepherds; Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with wool, ye kill them that are fed: but ye feed not the flock."

In words of compassion, God said: "I will seek that which is lost." Jesus pleads with the disciples, "Go after that which is lost until you find it."

Any Sunday school worker may have a compassion for the lost. First, by practicing daily the presence of Christ; second, by studying the power and results of sin; third, by studying the Bible; fourth, by seeking power from God through prayer; fifth, by earnest efforts to win the lost.

(2) *A working knowledge of the Bible.*—Charles H. Spurgeon once said, "He will succeed best who sticks closest to soul-winning truths." He that keeps to the simple story of the cross tells men over and over again that whosoever believeth in Christ is not condemned. He that cries from day to day, "Behold the Lamb of God which taketh away the sin of the world," is likely to be a soul-winner.

One pastor says, "In twenty-two years as a pastor, trying to do consistent personal work, I have used Acts 8:26-39 in nine cases out of ten in all personal soul-winning effort. This simple story of Philip and the eunuch begins with the sinner's desire to be saved, takes him through his baptismal experience, and leaves him rejoicing in the Lord."

(3) *Spirit of faithfulness.*—Faithfulness should characterize the work of the soul-winner. The statement of Jesus recorded in Luke 15, "Go after that which is lost until he find it" has in it the formula for success in soul-winning. The soul-winner should continue his efforts to win a person even for years.

For four years the Berean Class tried to enrol a man. The members of this class visited, called, or wrote him several hundred times during the four years. One Sunday he came to the evening worship service and was the first to respond to the invitation though he had not been in the church building for four years. He asked for the privilege of saying a word. He stood, faced the people, and in words of gratitude said, "I want to thank the Berean Class for not giving me up." The second idea of faithfulness involved is that all good Sunday school work contributes to evangelism.

In a church one morning a young woman came to the front and made a profession of faith in Jesus Christ. An audible thrill ran through the audience. The pastor,

knowing about it, and sensing the situation, asked that everyone in the congregation who had any definite part through prayer, through visitation, through personal work, through Bible teaching, or in any other definite way had shown any interest in the winning of that girl to Christ to come down and stand with her. Nearly forty people joined that young woman at the front of the auditorium. She had been found in a census. Many prayers and visits and much personal work had been necessary to draw her from a life of careless worldliness to attendance at the Sunday school where the Word of God had a chance to bring conviction.

It was the first service of the revival meeting at the rural church. When the invitation was given four Junior girls walked quickly to the front. They were ready. Mrs. H, their teacher, had seen to it that they were ready. However, back of the work of Mrs. H was the labor of love of the workers in the Cradle Roll, the Beginner, and Primary classes. Indeed all good Sunday school work does contribute to evangelism.

"And let us not be weary in well doing: for in due season we shall reap, if we faint not" (Gal. 6:9). Personal evangelism means to go where lost people are with the message of salvation—not to wait in the classroom for the lost to come. It means to go swiftly with the message of life. It means to launch out into the deep. It means to sow beside all waters. It means to find lost people wherever they are and give them the invitation from the Lord.

IV. THE PASTOR AND SUPERINTENDENT DEVELOPING PERSONAL SOUL-WINNERS

1. In the Selection of the Officers and Teachers

When Jesus saw the multitudes scattered as sheep without a shepherd, he turned to his disciples and said,

"The harvest truly is plenteous, but the labourers are few" (Matt. 9:37).

So it is today in every church—there are many lost people, few soul-winners. What is the answer? What can the pastor and superintendent do?

First, they can lead in the selection of the officers and teachers. Obviously, it is true today that every pastor faces a task that is humanly impossible for him to do alone. Truly Christian leaders need to see and accept the truth spoken by Jesus and recorded in Matthew 9: 36-38. The command of Jesus is to pray for workers. Always there is the need for more men and women who are willing to serve. The work in a church lags because there are not sufficient workers. Girls and boys go astray because no one has felt led to pay the price in work, in love, and in prayer to reach them. Souls are lost because of a lack of enlisted leaders. There is a great and growing task in every community. There is the Word of God available for all. The urgent need is for sufficient workers. Surely a pastor and superintendent have no greater task. Where is the answer? Part of the answer may be found in enlisting the right kind of workers.

In the work of selecting and enlisting the Sunday school officers and teachers, the pastor and superintendent will find one of the most fertile fields of labor. If they neglect this important work, they are neglecting perhaps the greatest opportunity to render maximum service.

Many pastors and superintendents know that it is difficult to find capable, loyal Sunday school officers and teachers, and particularly personal soul-winners. It has been difficult to find trained, capable workers ever since Jesus selected the twelve but it is necessary and it is so profitable.

It is perhaps no more difficult for pastors and superintendents to get teachers than it is for teachers to get pupils. The teachers are fishing for men, and the pastor and superintendent are fishing for fishers.

In selecting officers and teachers, the pastor should work in full co-operation with the general superintendent. Neither of these leaders should go ahead of the other in enlisting a worker.

The cry, "We cannot get capable Sunday school officers and teachers" might possibly be changed to, "We haven't made the work of selecting and enlisting and training the Sunday school officers and teachers a major interest."

The question comes, How can an adequate number of officers and teachers be secured and trained for evangelism?

First, pray for them. The pastor and superintendent should pray and lead the church to pray without ceasing. Second, select them from the church roll. A permanent list of prospective workers should be kept. These prospective workers should be given every opportunity for study and should be used as supply teachers and officers.

2. In the Training of the Officers and Teachers

Just as a nation must train soldiers in order to have an army so must a pastor and superintendent train the Sunday school officers and teachers before there will be a band of permanent soul-winners in the church.

Many willing Sunday school workers have not had the advantage of college or seminary training. Neither do they have the time for the exhaustive Bible study that the pastors have. In teaching the books of the Sunday School Training Course the pastor can instruct, strengthen, and encourage the officers and teachers in their work of soul-winning.

It will be difficult for a church to have uniformly good workers unless the pastor accepts the responsibility of training the teachers in what to do. The pastor will desire to work directly with lost people as far as he is able, but he can accomplish much more through the Sunday school officers and teachers. Dr. J. M. Frost in his book *The School of the Church* has a chapter on the pastor and his college of teachers which gives a picture of the church school with the pastor as the teacher and leader of the Sunday school workers. The books in the Sunday School Training Course offer the best that is known about every phase of Sunday school work. Perhaps the most effective way for a pastor to make permanent progress is not only to select the officers and teachers, but also to teach and train them for their respective tasks. It seems to be a slow way, but it is a sure and resultful way.

Through the weekly officers and teachers' meeting, through frequent training schools, through providing a church library and getting it used, through leading the officers and teachers to attend the associational meetings for Sunday school workers, through personal contacts, and through leading out in a program of personal evangelistic visitation the pastor can train the Sunday school officers and teachers in evangelism.

3. *In Assigning the Work of the Officers and Teachers*

General administration by the pastor and superintendent involves assigning definite tasks to the Sunday school officers and teachers. They want definite, reasonable, right assignments of work. Class officers should not be forced to search here and there for some challenging work to present to the class. The obligation of a church through the pastor and superintendent is to assign the work to the classes and to see in the spirit of brotherly love that the work is done.

To keep the work of the officers and teachers centered on soul-winning, would it not be the responsibility of the pastor and superintendent to do the following three things?

(1) Secure the names of lost people and unaffiliated Baptists

(2) Assign the names of the evangelistic prospects to the classes

(3) Plan for and direct a program of visitation in efforts to enrol the lost and unaffiliated Baptists in the classes

V. A PROGRAM OF SOUL-WINNING VISITATION OUTLINED

Jesus *sent* the seventy out two by two. They came back to him and made their report.

Unless the pastor and superintendent send the Sunday school officers and teachers and others *out* with a definite soul-winning task and *bring* them back for definite reports and other assignments, very little personal soul-winning will be done. On the other hand, if the pastor and superintendent *will* send the officers and teachers out with a definite assignment, and *will* bring them back for reports and for other assignments, and *will* repeat the visitation every month, year after year, they will develop personal soul-winners and have much definite, intelligent, prayerful, personal work done by many people.

The simple plan outlined here, patterned after the example of Jesus in sending out the seventy, has evidently enough power involved in its use to bring about a new day in twenty-five thousand Southern Baptist churches.

1. *The Plan Outlined*

On one Sunday afternoon each month send out the Sunday school officers, teachers, class officers, and other

Christians who will participate in a soul-winning visitation effort.

2. The Responsible Leadership

The pastor and Sunday school superintendent should direct the visitation.

3. The Best Time

It should be conducted once each month. The best Sunday afternoon in the month for the church should be selected, and the day and hour should be a *must* in the church program. In churches with part-time preaching a day should be set when the pastor can be present. Some evening during the week may be better for some churches.

4. The Need for Preparation

Where needed, lunch should be served in the church building immediately after the morning service on the dates of visitation. This will save time and make possible a period for prayer and testimony. It will also provide an opportunity for the pastor and superintendent to make assignments of prospects.

5. The People to Be Visited

The prospects should include all lost people enrolled in the Sunday school, and all lost people and all unaffiliated Baptists in the community who are not in Sunday school.

6. The Visitors

As far as possible let Junior workers visit Juniors, Intermediate workers visit Intermediates, workers with young people visit young people, workers with adults visit adults, and Cradle Roll, Beginner, and Primary workers visit the unsaved parents of the children in these departments.

7. The Purpose

The threefold purpose of the visitation should be:

Enrolment in Sunday school

Invitation to accept Christ
 Invitation to join the church

8. *The Records and Follow-up*

A careful record should be kept of each visit made.

The card carried on this page may be used for the purpose of assignments, and also for the purpose of keeping a record of each individual involved.

VISITATION REPORT CARD	
No. _____	Date _____
ASSIGNMENT	
Name _____	Age _____
Address _____	Phone _____
Member of this Church _____	Unaffiliated Baptist _____
Not a Christian _____	Other Denomination _____
REPORT OF VISIT MADE	
Promised to attend Sunday school _____	Has joined Sunday school _____
Accepted Christ _____	Promised to join Church _____
Has joined Church _____	Remarks _____
Worker _____	Phone _____ Address _____
Form 500. Six Point Record System, Broadman Press, Nashville, Tenn.	

The plan is simple and practical. It will develop soul-winners. It will keep the spirit of evangelism aflame in a church. It will develop a missionary spirit. It will reach the lost. It will fill to overflowing any church building in the land.

VI. THE PERSONAL SOUL-WINNER IN ACTION

The author and a friend went fishing. By four o'clock in the morning the two fishermen were in the boat with tackle, bait, lunch, and all the needed provisions for the day. From early until late the fishermen cast the bait by the logs, stumps, grass, bushes, and in the shoals.

Now and then they would troll for awhile. Once or twice they anchored and waited.

Just at four o'clock, the friend had a strike. He was all attention. His face was flushed. Every muscle was tense. The hour had come. It was evident that it was a big one—a bass. He gave him line! He reeled him in! He was careful! There was danger—great danger that he would get away. Carefully the fisherman worked. Every movement of the fish was regarded. Now he could be seen. Beautiful he was! How he fought! The fish used every ounce of energy and all the skill developed in the water by years of practice! Closer and closer he was brought to the boat. Harder and harder he fought! His every movement could be seen now. Skilfully the fisherman worked. One last struggle and the four pound bass was in the boat. Talk about a thrill! Talk about a victory! Only those who have had such an experience can know.

Such is soul-winning! The personal worker who keeps going day after day, and time after time, will one day come to grips with Satan in the battle for the soul of a man, a woman, a boy, or a girl. Satan is a skilful, tireless, dangerous, tricky fighter. Too many times has the soul-winner been frightened away just when he should have begun to work and pray! "Therefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (1 Cor. 15:58).

JUST AS I AM

Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bidd'st me come to Thee,
O Lamb of God, I come! I come!

Just as I am, and waiting not
To rid my soul of one dark blot,
To Thee whose blood can cleanse each spot,
O Lamb of God, I come! I come!

Just as I am, though tossed about
With many a conflict, many a doubt,
Fightings and fears within, without,
O Lamb of God, I come! I come!

Just as I am—poor, wretched, blind;
Sight, riches, healing of the mind,
Yea, all I need in Thee to find,
O Lamb of God, I come! I come!

Just as I am—Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve,
Because Thy promise I believe,
O Lamb of God, I come! I come!

—CHARLOTTE ELLIOTT

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CHAPTER VI

THE PLACE OF THE SUNDAY SCHOOL IN REACHING THE LOST

- I. THERE ARE MULTITUDES OF LOST PEOPLE**
- II. LOST PEOPLE ARE NOT SEEKING CHURCHES—CHURCHES MUST SEEK LOST PEOPLE**
 1. Lost People Are Not Coming to the Churches of Their Own Accord
 2. The Mission of a Church Is to Seek and to Save That Which Is Lost
- III. THERE ARE FOUR DISTINCT GROUPS FOR EVANGELISM IN A SUNDAY SCHOOL**
 1. The Juniors, Ages 9-12
 2. The Intermediates, Ages 13-16
 3. The Young People, Ages 17-24
 4. The Adults, Ages 25 and up
- IV. A SUNDAY SCHOOL CAN BE USED TO LOCATE THE LOST PEOPLE IN A COMMUNITY**
 1. A Religious Census Should Be Taken
 2. The Information Found in the Census Should Be Used
- V. THE SUNDAY SCHOOL CAN BE USED TO REACH THE LOST**
 1. The Sunday School Should Be Graded
 2. More Classes Should Be Organized
 3. Additional Departments Should Be Organized
 4. The Church Building Should Be Enlarged
 5. The Officers and Teachers Should Be Trained in Evangelism
 6. A Program of Visitation Should Be Adopted and Promoted for Evangelism

CHAPTER VI

THE PLACE OF THE SUNDAY SCHOOL IN REACHING THE LOST

And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled (Luke 14:23).

When this chapter was being prepared, the fact was faced that any possible discussion of reaching people would be an overlapping of other material now in print and widely used. However, another fact was faced. It was: Any discussion of the place of the Sunday school in evangelism that omits the fundamental necessity of going where sinners are, has missed the first step in evangelism and leaves churches in all of the services without the lost.

Therefore, reaching the lost is placed as the first step in the process of evangelism as it is in all good Sunday school work. Good teaching, beautiful buildings, choice lesson helps, dynamic teachers are all fine and needed, but unless the Sunday school is first, last, and all the time spiritually impelled in a program of enlargement after the lost, the initial purpose of a Sunday school—that of evangelism—will not be realized in its fulness.

Enlargement of the Sunday school is a prerequisite for evangelism. As everything a church is striving to do is bound up with enlargement, it should be said in tones of thunder laden with compassion and borne on wings of love that reaching people for Bible study comes before evangelism. Taking a census is not an irrelevant matter, but a divine imperative. Starting new classes is not an optional matter; it is a binding obligation. A training school is not for seals but for spirit, teamwork, and

skill. Visitation is more than a fever for numbers; it is a passion for souls. "Every Sunday school should grow" is more than a slogan; it is a practical application of the Bible commands. Reaching people for the Sunday school is not an impossibility; it is a potential reality.

Therefore, from east to west, from north to south, in city and country, up every highway and out every byway, from January to December, from the Cradle Roll to the Extension department, with enthusiasm and purpose, let every Sunday school officer and teacher work for enlargement of the Sunday school. Let them plan for it, organize more classes for it, enlarge the building for it, train workers for it, visit prospects for it, start more Sunday schools for it, to the end that the lost may be won and that Christ may be honored.

"Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law; and that their children, which have not known any thing, may hear, and learn to fear the Lord your God, as long as ye live in the land whither ye go over Jordan to possess it" (Deut. 31:12-13).

I. THERE ARE MULTITUDES OF LOST PEOPLE

In Matthew 9:35, we read, "And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people." Then in verse thirty-six are these startling words, "But when he saw the multitudes. . . ." Now where were the multitudes? They were "scattered abroad, as sheep having no shepherd."

That the lost people are on the outside of the established places of worship is as true today as it was two thousand years ago.

Two million is a liberal estimate for the regular weekly attendance in Southern Baptist Sunday schools. Yet there are 26,000,000 people (white) in the South who are not even enrolled in any Sunday school. Tragic as it may seem there are 15,000,000 unsaved people (white) nine years of age and above in the territory of the Southern Baptist Convention.

If the officers and teachers in a church will see these multitudes, they will break bounds—break out of the four walls of their church building. Christ did not tell the disciples to erect buildings in centrally located places and wait for the multitudes. He knew the multitudes would never seek the churches; the churches must seek the multitudes.

II. LOST PEOPLE ARE NOT SEEKING CHURCHES— CHURCHES MUST SEEK LOST PEOPLE

There are two fundamental truths which, if accepted, will change conditions in churches and attitudes in the hearts of Sunday school officers and teachers.

1. *Lost People Are Not Coming to the Churches of Their Own Accord*

They never have and they never will. It is as natural for an unregenerated person to stay away from your church as it is for water to run down hill. The carnal mind is not subject to the law of God, and it cannot be.

2. *The Mission of a Church Is to Seek and to Save That Which Is Lost*

The Bible order is seeking and saving. A church in any phase of its work cannot help people until the workers bring them into the church houses or go to them wherever they are. Some people in every community will

never attend Sunday school unless officers and teachers go and bring them. There are souls that may be eternally lost unless Sunday school officers and teachers go after them.

A church must reach people or fail in its mission. The chief reason for the existence of a church is to win people to Christ. It is folly for a church to excuse its lack of fruitage in evangelism with the pious platitude that "There were no souls saved, but the church was greatly strengthened." A fruitless church calls for repentance, not excuses. It is harvest hands a church needs.

"And Jesus said unto them, Come ye after me, and I will make you to become fishers of men" (Mark 1:17). A successful fisherman goes where the fish are and fishes until the fish bite. Sunday school workers must go where the lost are and love, teach, and plead with them until they surrender to the Lord.

The churches that have built great Sunday schools have large congregations. Great Sunday schools are built by visitation. People must be brought to the churches or the churches must be taken to the lost people. Jesus went where men lived, worked, and suffered. Every church needs field workers.

Let it be repeated in tones of compassion so that every Christian will hear. Sinners are not seeking churches; churches must seek sinners. Sunday school workers must go out all highways and down all byways seeking people. Into homes of wealth and comfort they must go. Into homes of squalor and want they must go. That precious boy who roams the street because of the lack of love and cheer at home must be reached. The boy crippled by the influence of sordid surroundings needs your love, your Bible, your Christ. The man bound by chains of sinful habits must have help.

Christ pleads with the needy with open arms. "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). Christ pleads with the Sunday school worker. "Go out into the highways and hedges, and compel them to come in, that my house may be filled" (Luke 14:23).

Jesus had only one reason for dying on the cross and that was that men might be saved. A Sunday school has only one reason for existence and that is to bring people to Jesus. All other things could be done by other agencies.

III. THERE ARE FOUR DISTINCT GROUPS FOR EVANGELISM IN A SUNDAY SCHOOL

The opportunities for evangelism with parents of children who are in the Cradle Roll, Nursery, Beginner, and Primary age groups are many. However, much of the evangelistic effort by workers in the Cradle Roll, Nursery, Beginner, and Primary groups will be centered with individuals in one or more of these four groups discussed here. In this chapter the four fields for immediate evangelism are presented for study.

1. *The Juniors, Ages 9-12*

Southern Baptists have more than five hundred thousand Juniors enrolled in their Sunday schools. There are approximately one million Juniors in the South and Southwest not enrolled in any Sunday school that could be enrolled in the Baptist Sunday schools. This makes a million and a half Juniors that Southern Baptists have or should have. They are potential Christians. They are all Baptist responsibilities.

(1) *Juniors are lost.*—According to the Bible man inherited a sinful nature. Experience and observation bear out the teaching of the Bible that people who have

reached the age of moral accountability and are without Christ are lost. Not all come to the time of accountability at exactly the same age. The majority of Juniors are old enough to realize their guilt and to trust Christ for forgiveness.

Some theories of child training go so far in efforts to eliminate fear that the words of the wise man of old, "Fear God, and keep his commandments," are contradictory to practice.

(2) *Juniors are easy to win.*—For a decade the ages, nine through twelve have been the peak of evangelistic achievements. Just as the water on some great divide may more easily be turned one way or the other in its early stages, so it is with youth and evangelism. The Sunday school that fails to win the children to Christ fails at a most vital place.

(3) *The teachers of Juniors are responsible.*—The teachers in the Junior classes should be evangelistic. However attractive a teacher may be, unless such a teacher is a soul-winner, the pupils will not be won to Christ. An attractive teacher who is not a soul-winner may be a positive hindrance. The awful truth, "better for him that a millstone were hanged about his neck" (Matt. 18:16), gives a terrible warning to both church and teacher.

The teachers of Juniors should know how to deal with the parents of their pupils. It is a terrible responsibility for parents to hold the children back when they want to accept Christ. Discourage a child then and he will probably be chilled forever. Parents assume an awful responsibility when they stand between a child and Christ. Jesus said, "Suffer little children, and forbid them not, to come unto me" (Matt. 19:14). Why not make it easy for them to come to Jesus, and welcome them when they do come, and help them after they

come? Parents strive to make it easy for the children to get an education. Surely parents should help their children to come to Jesus.

(4) *The pastor's attitude determinative.*—The pastor's attitude toward the Juniors determines, in a large measure, the soul-winning results with the Juniors. It is tragic for a preacher to think more of preparing attractive messages for adults than he does of winning the boys and girls to Christ. Some pastors say they have no knack for the children, that the children disturb them. They leave the Sunday school to the teachers. In some churches the children are neglected and the majority slip out lost. Wise is the pastor who realizes the importance of gathering the children in for Christ. It is his responsibility and he cannot rightfully place this responsibility on the Sunday school teachers.

A preacher can prepare his messages especially for the children now and again. He can have in most sermons a paragraph, or a story, or a word for the children. He can have the children sing a song. He can always remember the children in his prayers. A pastor can watch for opportunities to speak a personal word to the boys and girls. They are impressionable. Often the children expect it. They want it. They will respond to it. Save the children and the adults will be saved. Neglect the children and the adults will be lost and difficult to reach.

(5) *Churches should win the children.*—As a matter of fact, if a church does not win the children, it will not win anybody much. Some are saved after they reach adult age, but not many. Christ bade the children to come unto him and told his disciples to stay out of their way.

In revival meetings the children are usually the first to come. Yet often there are expressions of regret if

children are the only ones won. When the child is converted, you win the soul and a whole life to Christ.

2. *The Intermediates, Ages 13-16*

Southern Baptists are responsible for about the same number of Intermediates as of Juniors. There are about five hundred thousand Intermediates enrolled in Southern Baptist Sunday schools, and about a million not enrolled in any Sunday school that Southern Baptists could reach.

(1) *Intermediates can be won to Christ.*—The years thirteen through sixteen are crucial years for evangelism. A physical, an intellectual, and a spiritual crisis takes place in the life of a person during this period.

Influence for good or evil invades the person's mind now with strong power. Dr. E. Y. Mullins once said that it was not when the pulsing life is hidden in the twig of the tree in the early springtime, nor when the fruit is well formed and on the way to maturity, that heat and cold affect it most. It is at the point between these stages, when the bud is about to burst into a blossom, that the frost bites and the sunshine warms with the greatest power. And so it is in dealing with boys and girls in their early teens. What is done for the person and by the person during these periods will give lasting results whether good or evil.

(2) *The teachers of Intermediates are important.*—The pastor and general superintendent should use wisdom in the selection of the teachers for Intermediates. Let it be said again that it is folly to place worldly minded teachers in charge of Intermediates. The Intermediates will resent it. The results will be negative.

(3) *Intermediates are responsive.*—Intermediates respond to a positive challenge to accept Christ. God has put into the hearts of boys and girls of this age a desire for the highest and noblest things. The devil, too, makes

a strong bid for the Intermediate ages. How urgently important it is that churches help Intermediates surrender to the call of the highest. Churches should place understanding workers with the Intermediates. Unless the boys and girls of Intermediate age are anchored to Christ, they will drop out of Sunday school before the seventeenth year, and it will be years, if ever, before the Sunday school can win them back. If Satan wins the decision in a heart during this period, the chances are greatly lessened of ever winning the person to Christ.

3. *The Young People, Ages 17-24*

There are approximately four hundred thousand young people enrolled in Southern Baptist Sunday schools. Beyond this group there are two million young people not in any Sunday school that Southern Baptists should reach. About 85 per cent of the young people in Sunday school are Christians. About 70 per cent of the young people not in Sunday school are lost. This record shows unmistakably the failure of the churches to reach and win the Juniors and Intermediates. This condition should awaken churches to the point of positive and immediate action in their work to provide more adequately for the children and for the boys and girls so that they will be won to Christ before they leave the Junior and Intermediate classes.

(1) *Young people can be won.*—Many of the young people not now enrolled in Sunday school can be reached for Christ. It will take much more than sharp criticism. It will take much more than pious wishing. It does not seem quite fair for adults to permit saloons to be on every corner of a city and then criticize sharply the young people who are lured into these pitfalls by the attractive though false publicity. Young people need encouragement and help. What can be done?

(2) *Adequate and attractive space needed.*—A church needs to provide suitable space in the church building for the young people. It is useless to talk about reaching the young people in large numbers until an adequate place is provided. The order is: first, a place; second, the right kind of organization; third, capable and interested workers. Provide these and you will reach the young people. Reach them and preach evangelistic messages and you will win many of them to Christ.

(3) *Young people should be used.*—In dealing with young people, their capabilities and desires to serve should be recognized. The Christian young people should be given places of responsibility. They should be given a voice in the work of the class. In the young people's age group more than in any other span of life, the fundamental principal "Use me or lose me" needs recognition.

4. *The Adults, Ages 25 and up*

In this group Southern Baptists have almost a million and a half enrolled in their Sunday schools. However, there are at least six million adults that Southern Baptists could and should seek to reach. Of the adults enrolled in Sunday school, approximately 92 per cent are church members. Of the adults not enrolled, approximately 60 per cent are not church members.

(1) *Many adults evangelistic possibilities.*—Thus it is seen that there are around four million adults of the ages twenty-five and up that Southern Baptists should reach and win to Christ.

Many of the unreached adults were at one time enrolled in a Sunday school. Largely because of the following three reasons they dropped out before they were won to Christ. First, they came to an age when it was embarrassing for them to remain in the class, but there was not another class of their own age where they could go. Second, they were not won to Christ before they reached

the age of sixteen. Third, some class secretary or some teacher dropped the name from the class roll because the person was absent for three Sundays, and thus a soul lost without Christ was left without help. There are thousands upon thousands of men and women under the shadows of the churches who in their childhood could have been won to Christ if the churches had accepted the responsibility of seeing that the names were kept on the class rolls and that the Sunday school workers were led to visit the persons involved.

Some Sunday schools have been known to let class officers and teachers drop from the class rolls the names of as high as fifty lost people in the period of a year. Other Sunday schools have been known to call a meeting of the officers and teachers for the purpose of purging the class rolls of all those who do not attend regularly. Still other Sunday schools have a practice of making a new roll once a quarter and placing on the new roll only those present the last Sunday of the quarter. All of these practices are wrong.

What can churches do about the four million lost adults now in the communities near Baptist churches? Four things can be done:

(2) *More classrooms for adults needed.*—A classroom for every thirty to forty adult possibilities is needed in every church. In the smaller churches three to four rooms will be sufficient. In the largest churches many rooms are needed.

(3) *More classes for adults must be organized.*—Twenty years ago a certain church had one class for Juniors with ten enrolled. Today this church has eight classes for Juniors with above sixty enrolled. In this brief statement is embodied the solution for reaching adults. More classes are needed; also each class must be

assigned a specific constituency and then held by the church to the assigned task.

(4) *Trained officers and teachers for adults must be provided.*—A Sunday school class for adults is not a club, neither is its purpose one of entertainment. Rather a class for adults in a Baptist church is a church unit. It has a fourfold task assigned to it by the church: To reach each person in an assigned constituency for class membership; to read and study the Bible; to win the lost members of the class to Christ; and then to win these to church membership and Christian service. Every officer, teacher, and class officer should be selected by the church for a specified task and held by the church to this assignment.

(5) *The work in a Sunday school with adults must be keyed to real Bible teaching and positive efforts for evangelism.*

IV. A SUNDAY SCHOOL CAN BE USED TO LOCATE THE LOST PEOPLE IN A COMMUNITY

1. *A Religious Census Should Be Taken*

A census will secure the name, address, age, and church affiliation of each individual. Such information is essential in order that a church may know the evangelistic responsibilities in the community. A census is also necessary for a Sunday school to know what kind of organization to set up; what size and type of building to erect; and whether one or more branch Sunday schools should be organized.

(1) *When should a census be taken?*

a. As a part of a Sunday school enlargement campaign.—A Sunday school enlargement campaign is an intensive effort including five steps: A census, a period of training, more workers, more space, and a program of

visitation. A Sunday school enlargement campaign, whether put on in one week's time or over a period of months, is the best-known means of building a Sunday school and is an important prerequisite to evangelism.

b. Before the revival meeting.—A census taken two months before the revival meeting will provide evangelistic prospects.

Any season of the year is a good time to take a census, provided the information is used.

(2) *The preparation for the census determines the degree of success.*—It is easy to get a good census provided adequate preparation is made. There are three important steps in getting ready for a good census:

a. Define and plot the territory.—Assign about fifteen homes to one worker. A branch Sunday school should be organized in each outlying community that cannot be reached by the church.

b. Enlist enough workers to take the territory in one afternoon.

USE A CARD FOR EACH INDIVIDUAL

Name

Address

Age

Church Member?

Where?

Answer "Yes" or "No"

Member Sunday School?

Where?

Answer "Yes" or "No"

Extension Dept. Prospect?

Why?

Denominational Preference?

If no preference write "None"

Local Church Preference?

If no preference write "None"

(IF EACH BLANK IS NOT FILLED IN THE INFORMATION IS INCOMPLETE)

c. Secure census cards and all necessary materials needed.

(3) *Steps in taking the census*

a. Serve lunch in the church building immediately after the morning service on the day the census is to be made. This will save time. It will make possible right instructions and assignments of territory.

b. Instruct the census takers.—The necessary items of information the census takers need are: Use a card for each individual; get the information firsthand. Do the writing yourself; fill in every blank on each card; get the exact age of each individual.

c. Assign the territory.—Do not assign any of the territory in advance. Usually the information secured by uninformed workers is useless because they did not know how the work should be done.

d. Have the cards brought to the church building as soon as the work is completed.

2. *The Information Found in the Census Should Be Used*

It will be useless to secure the information unless it is used. The pastor and the Sunday school superintendent have the responsibility for seeing that the information is used. Unless they see that it is used, the church will not receive the desired benefits, and the individuals discovered in the census will be neglected.

(1) *Assort the cards into two stacks.*—In one stack place the cards of members of other denominations. In the second stack place all the other cards. The cards for other denominations can be put aside or given to the denominations involved. The second stack of cards belongs to the church taking the census, unless there are other Baptist churches near by.

(2) *Grade the cards by age groups.*—Cradle Roll, birth through 3; Beginners, 4-5; Primaries, 6-8; Juniors, 9-12; Intermediates, 13-16; Young People, 17-24; and Adults, 25 and up. Arrange the cards by classes. Plan for needed new classes. Make three to five lists for each class. Each of the following workers should have a copy: pastor, superintendent, department superintendent, teachers, and class officers.

(3) *Assign the list to the various departments and classes for visitation.*

In the next part of this chapter is discussed the necessity of new classes, enlarged buildings, and regular visitation as the essential steps in conserving the results of a census and in bringing to a head the opportunities for an evangelistic harvest.

V. THE SUNDAY SCHOOL CAN BE USED TO REACH THE LOST

In order for a Sunday school to reach large numbers of lost people, there are some simple, yet necessary means that must be used. In addition to a religious census, there are six other essential steps that must be taken.

1. *The Sunday School Should Be Graded*

Southern Baptists learned a long time ago that grading the Sunday school makes for enlargement. In an enlargement campaign, the church involved had one class for Juniors, ages 9-12, with ten enrolled. A census discovered sixty-four boys and girls, ages, 9-12. The one existing class was graded, and seven additional classes for Juniors were started. In six months the enrolment was fifty-six and the attendance was thirty-five.

Because of the importance of grading as related to evangelism the subject is discussed in detail.

(1) *Grading is the framework for a Sunday school.*—Arthur Flake says, "One of the most important questions confronting Sunday school leaders is that of grading." Grading in itself will not secure all the worth-while things for the Sunday school, but proper grading makes possible the growth of the Sunday school, the improvement of the work in the Sunday school, and a proper administration of the Sunday school. If a Sunday school is not graded, it will be next to impossible to have any of these three things.

(2) *The purpose of the Sunday school determines the basis for grading.*—The purpose of the Sunday school is to teach the Word of God so that lost people will find the way of life. Grading in the Sunday school reveals the needs of the pupils and points out the way to meet them.

There is no perfect plan of grading. Whether the basis for grading is the mental ability of the pupils, their scholastic standing, their social interests, or their age, there will be problems.

Through the years some Sunday school workers have tried grading on the basis of the mental ability of the pupils while others have used the social rating of individuals. However, neither basis has been generally successful. Both of these methods vitiate the purpose of the Sunday school, dampen the passion for the lost and needy, and kill the spirit of compassion. On the other hand, the age basis has met with a larger degree of success in a greater number of Sunday schools than has any other basis yet tried. Based on the successful experience of many thousands of Sunday schools, keeping in mind always the aim of the Sunday school and considering the fact that it is possible to know when a Sunday school is graded if the age basis is used, Southern Baptists hold to and use the age basis of grading.

Some few Sunday school superintendents allow the immediate pressure of an individual or a group of persons to cause them to deviate from the grading lines. Such an action usually results in the creation of problems for the superintendent. Nearly always when a superintendent fails to maintain the grading lines, the result is a decrease in Sunday school enrolment. When a superintendent compromises with the people in his Sunday school who are not willing to abide by the plan of the church in such matters, he loses by such action.

The age basis of grading is sound, both practically and psychologically.

(3) *Some obstacles that keep Sunday schools from being graded.*

a. Sunday school classes occasionally fail to conform to the grading lines.—Perhaps in all such classes the leaders are sincere and believe they are justified in keeping pupils regardless of the age of the persons sought or the rights of other classes in the Sunday school. It is most difficult to lead Sunday school teachers and class officers to see the many people who are not enrolled. It is also difficult for pastors and Sunday school superintendents to lead teachers and class officers to understand that the chief purpose of a Sunday school class is to reach the lost.

b. Leaders who do not understand the importance of grading.—This is true particularly in the attitude of Sunday school leaders toward grading Adults. However, forty years ago Sunday school leaders were as much opposed to grading Juniors and Intermediates as they are to grading Adults today.

(4) *Steps in grading a Sunday school.*

- a. Decide upon the grading line for each class.
- b. Classify all new pupils and assign them to the class the age indicates.

- c. Observe annual promotion throughout the Sunday school.

An intelligent and a systematic holding to these three steps will keep a Sunday school graded.

2. More Classes Should Be Organized

The new units are the most fruitful evangelistic classes in a Sunday school. This is true because the new classes reach new people. New classes reach people the old classes do not have room for and do not need in order to have a respectable attendance each Sunday. A new class must succeed from new people. This necessity forces the leaders in a new class out after new people. Then again, the teacher and officers in a new class work harder than those in the old classes. They must in order to succeed.

There are many capable, experienced adults in the present classes that could be used to build new classes. A class enlargement vice-president did not miss a Sunday for all of the year when she was in office. The next year she was not an officer and she was present nineteen Sundays and absent thirty-three. It would seem to be wise and practical for the pastor and superintendent to ask the corps of class officers whose term of office have expired to come out of the old class and start a new class.

In the First Baptist Church of Fort Smith, Arkansas, the pastor and superintendent saw the need for a new class for men. After several weeks of prayer and study, W. P. Escott, who was an active member of a class, was induced to undertake the task of building and teaching a men's Bible class that did not exist. He secured the help of two fine young men, and the three of them started out with only a prospect list furnished by the Sunday school.

It was a question of going after the men and this is exactly what they did. In a year's time they had an enrolment of sixty-three, with an average attendance of between forty and fifty. The class officers held a meeting each week, at which time they discussed ways and means of reaching more men. In this meeting assignments of absentees and prospects were made and reports were brought back of the work of visiting which had been done during the week. Led by the teacher, the workers of this class spent many evenings visiting in the homes of members and of prospective members. What were the results? Sixty-three men enrolled, only three of whom were in the Sunday school when the class started. Out of this number, eighteen were won to Christ and baptized into church membership, and nine unaffiliated Baptists joined the church. All of this happened because the pastor and the superintendent saw the need, organized a class, and secured a teacher who had a compassion for lost people and a willingness to go out into the highways and hedges and plead with men to come to the class.

3. Additional Departments Should Be Organized

If it is kept in mind that this chapter deals with using the Sunday school to reach lost people, the suggestions will have definite meaning.

It is difficult for a Sunday school that functions by classes *only* to grow beyond an attendance of 275 to 300. A Sunday school organization reaches the saturation point. For continued growth in a Sunday school, new working units are needed. The organization of additional departments distributes responsibility and puts more people to work. This results in the growth of a Sunday school.

Many Sunday schools now have departments for the Beginners, Primaries, Juniors, and Intermediates. Many

of these churches should now go on and provide two departments for Juniors and two for Intermediates. There are others that should have a department for each year, birth through sixteen. This type of organization always results in the growth of the Sunday school and it provides the church with an enlarged evangelistic opportunity.

The successful results of an increasing number of churches prove the value of departments for Adults and Young People. Some churches have two departments for Adults now. A few churches have three or more departments for Adults.

The Cradle Roll is potentially an effective evangelistic agency in a church. The aim of the Cradle Roll—a Christian home for every baby—is centered in evangelism. The plan of the Cradle Roll—to enrol every baby—is aimed toward evangelism. The work of a Cradle Roll visitor, if rightly carried on, results in evangelism.

A pastor of a rural church testified that fourteen parents were led to Christ and to church membership in a period of twelve months by the Cradle Roll workers in the church. An achievement such as this results because of five things on the part of the Cradle Roll workers: (1) They enrolled the babies in the homes of lost parents. (2) They visited regularly in these homes. (3) They won the confidence of the parents. (4) They, by their Christian testimony, reading of the Scriptures, and prayer in these homes, led the lost parents to realize their lost condition. (5) They by their faithfulness led the parents to trust Christ.

A pastor said his wife had worked in every department of the Sunday school. However, he said that she had led more people to Christ in the position of Cradle Roll superintendent than in any other position.

4. The Church Building Should Be Enlarged

A church building, no matter how large, how well arranged, or how beautiful, will not reach lost people. On the other hand, a corps of Sunday school officers and teachers, no matter how talented, consecrated, or evangelistic will be terribly handicapped in their efforts to reach the lost if they are cramped by a small building or a poorly arranged building.

W. A. Harrell, Secretary of the Department of Church Architecture of the Baptist Sunday School Board, has captured the attention of Southern Baptists with the caption, "Buildings Build." They do, or rather they make growth possible. Adequate buildings make possible new classes. New classes reach lost people. Lost people in the Sunday school provide a church with a close-up soul-winning opportunity. Therefore, buildings are important in evangelism.

5. The Officers and Teachers Should Be Trained in Evangelism

An impelling realization of a need brings action. In five minutes after the attack at Pearl Harbor the United States was keyed to preparation for war. The account of what happened is familiar to all. In a period of six months America had an army, a navy, and an air corps. In twelve months their forces were greatly augmented. In eighteen months, these forces were counted in millions. And in two years all able-bodied men from eighteen through thirty-eight years of age were in service or in essential war work.

In the territory of the Southern Baptist Convention reaching the lost is not the problem. The problem is getting the churches to carry out the Great Commission. The churches have in them the potential soul-winners for the task. The churches have the agency that can be used to put these potential soul-winners to work—the Sunday

school. The churches are the evangelistic agencies and the Sunday schools are the churches' most effective means of evangelism.

There are two plans for training Sunday school officers and teachers in evangelism. First, a study of the Bible and a study of right methods of work; second, personal efforts to win the lost. Both of these methods of training are presented in chapter 3. The idea of training is listed here because it is one of the essential steps in reaching the lost.

6. A Program of Visitation Should Be Adopted and Promoted for Evangelism

Perhaps the greatest problem connected with visitation is in finding a time to do it. If the work of visiting is left for the teachers to do when they can find time for it, very little visiting will be done. The majority of them will not find time for visiting. Hence, the necessity of a definite plan and a definite time. In most churches Sunday afternoon can be used. This is a good time for most rural churches. In some city churches one evening during the week will be appropriate.

The important decision is that a time be decided upon and followed regularly. In any church there can be a monthly program of visitation for soul-winning led by the pastor and superintendent.

Such a program is presented in detail in chapter 5.

RESCUE THE PERISHING

Rescue the perishing,
Care for the dying,
Snatch them in pity from sin and the grave;
Weep o'er the erring one,
Lift up the fallen,
Tell them of Jesus the mighty to save.

Tho' they are slighting Him,
Still He is waiting,
Waiting the penitent child to receive;
Plead with them earnestly,
Plead with them gently,
He will forgive if they only believe.

Down in the human heart,
Crushed by the tempter,
Feelings lie buried that grace can restore;
Touched by a loving heart,
Wakened by kindness,
Chords that are broken will vibrate once more.

Rescue the perishing,
Duty demands it;
Strength for thy labor the Lord will provide;
Back to the narrow way
Patiently win them;
Tell the poor wanderer a Saviour has died.

—FANNY J. CROSBY

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CHAPTER VII

THE PLACE OF THE SUNDAY SCHOOL IN EVANGELISM ON SUNDAY MORNING

- I. THE SUNDAY MORNING HOURS—THE CLIMACTIC EVANGELISTIC OPPORTUNITY IN A CHURCH
 1. The Five Periods on Sunday Morning
 2. Sunday Morning a Time of Reaping and Rejoicing
- II. THE SUNDAY MORNING PROGRAM SHOULD BE KEYED TO EVANGELISM
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 1. The Sunday School Has in Its Membership the People Who Need the Worship Service
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CHAPTER VII

THE PLACE OF THE SUNDAY SCHOOL IN EVANGELISM ON SUNDAY MORNING

... and the people stood in their place (Neh. 8:7).

For thirty years Arthur Flake has magnified the Sunday morning worship hour as the major opportunity in a church for harvesting souls. It is. The facts from many churches show that it is. However, for maximum soul-winning results on Sunday morning, it is necessary for the Sunday school to function before and during the worship hour.

I. THE SUNDAY MORNING HOURS—THE CLIMACTIC EVANGELISTIC OPPORTUNITY IN A CHURCH

God has blessed the Sunday morning hour in our churches in a marvelous way. Many churches have proved the wisdom of using the Sunday morning periods for evangelism. Dr. V. E. Boston states: "In checking the records in my ministry for the past twelve years, I find that 96 per cent of all the people coming into the church on profession of faith and baptism came through the Sunday school; and of this 96 per cent, 98 per cent made a profession of faith in Christ in the public worship service."

1. *The Five Periods on Sunday Morning*

The time from 9:30 to 12:00 on Sunday morning provides a church its greatest single opportunity for soul-winning. Included in this time are five distinct periods:

- (1) The time before the Sunday school opens

- (2) The opening period of the Sunday school
- (3) The lesson period
- (4) The closing period
- (5) The regular worship service

Each period is important and can be used by the officers, teachers, and pastor for preparing for evangelism, for personal work, for Bible instruction, for securing preaching attendance, and for extending the gospel invitation.

The teachers and officers will find in the fifteen minutes before the opening period of the Sunday school precious opportunities for personal work. As the boys and girls arrive, a tactful teacher can whisper as a friendly greeting is exchanged, "John, I am praying for you today," or "Marie, I trust you can make the decision for Christ today."

The assembly programs and the class periods provide ready and appropriate opportunities for evangelistic teaching.

The officers and teachers should be concerned and busy eagerly and tactfully inviting people to attend the worship service from the moment the march from the Sunday school classes and departments to the auditorium begins until every person who was in Sunday school is seated in the church auditorium.

2. Sunday Morning a Time of Reaping and Rejoicing

If the teachers and officers have been faithful to the Word of God, they can come to the Sunday morning hour rejoicing, bringing the fruits of their labors with them.

Reaping comes after sowing. In the spring the farmer plows, plants, and cultivates in a spirit of absolute assurance that the harvest will come. Even so may the pastor and the teachers and officers work together in the

Sunday school teaching and cultivating, and in the worship service reaping and rejoicing. God has given to his people a precious promise. In Isaiah he says, "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:10-11).

II. THE SUNDAY MORNING PROGRAM SHOULD BE KEYED TO EVANGELISM

1. *In the Sunday School*

"That home just radiates the Spirit of Christ," said a preacher to a friend, as the two walked away from a lovely Christian home. Thus should a Sunday school on Sunday morning radiate an evangelistic spirit in the opening program and in the classes. It should be the normal and natural thing for a Sunday school superintendent or a teacher to talk to lost people about their relationship to Christ in the opening programs or in the class sessions.

In a class of twelve-year-old girls there was one who was not a Christian. One morning during the class session as the teacher talked about the joys (in the heart) of an obedient Christian, one of the girls told her experience. This led to a testimony meeting. The wise teacher saw in the face of the girl who was not a Christian a look of deep concern. Quickly the teacher suggested that they pause and pray for Mary. After the Christian girls had prayed, the teacher asked Mary if she would ask God to save her. Mary was saved that morning in the class-

room and offered herself for church membership in the closing part of the worship service.

The teaching of God's Word is basic in preparing for decision for Christ. This will take place in the lesson period. The Word of God is powerful even unto salvation. It shows a person his sins and reveals Christ as the Saviour. The teacher has in the Word power to change lives. Therefore, teach the Word. Hold Christ up before the lost.

A Christian woman when pressed by her pastor to accept a position as a teacher demurred. Finally she replied, "Pastor, all I could do would be to tell the children about Jesus who has saved me. I love him so much." This woman possessed the essential Person and power that every successful Sunday school teacher must have.

Teachers who are able from experience to present the Word of God to lost people so that they decide for Christ are greatly needed. It is the Word that breaks the heart. It is the Word that is the power of God unto salvation. Therefore, urge teachers to teach the Word. Little children need the Word planted in their hearts and minds.

2. In the Worship Hour

Sunday morning in the preaching service, the pastor is God's man in God's house, on God's day, with God's message. This period is the climactic hour of the day and the week for pressing the claims of Christ and leading to public avowals and commitments.

This is a glorious hour for the pastor if he has done his work well during the week. Terrible is his responsibility in these moments. Some soul out before him will decide for or against Christ, depending upon his message, his attitude, and his appeal.

Will the invitation be given with power and compassion? Is the time proportioned right when there is a forty-five minute sermon and a one minute invitation given after people are restless and eager to go home? Often the lost people present have been taught. They know the Word of God. There is a battle raging in their hearts, Christ pleading for a surrender, the devil plotting for a defeat. Shall the preacher warm their hearts, and then let them go with only a stanza of a song and a casual urge to come? One wonders what would happen if the preacher would occasionally in fifteen minutes present the divine invitation and then for thirty minutes plead with sinners to come to Jesus. A Christian woman persuaded a young man to attend the worship service. Only one stanza of the invitation hymn was sung. The young man said later he was ready to accept the invitation when the pastor quickly pronounced the benediction.

There are some vital factors conducive to decisions for Christ and one of these is atmosphere. The intensity of the evangelistic atmosphere on Sunday morning will be determined largely by the degree of concern in the hearts of the Sunday school officers and teachers and the pastor. The programs, the prayers, and the music will be determinative in developing or exterminating the spirit of evangelism. These elements should harmonize. The music, the prayers, the Scripture passage, and the sermon should be planned as parts of a whole. The pastor and the choir director should try to create the atmosphere needed to produce spiritual results. The entire program on Sunday morning should make it easier for the preacher to present Christ, and easier for a sinner to decide for Christ. All this does not happen. An evangelistic spirit is the result of the prayers, the compassion, the efforts, the Scripture passages taught or

preached, the personal testimony of the workers, and the positive influence of the Christian people involved. All of this should take place in the opening program.

Dr. B. B. McKinney says there are three classifications of church music: foot music, head music, and heart music—meaning that some music stirs the physical emotions; some appeals to those with artistic tastes; and some points the soul to the Almighty God. Music that focuses the searchlight of heaven on our sins, tells of a loving Saviour who died for sinners, and opens up the doors of the heart for the expression of repentance, praise, and adoration is the music that creates an evangelistic atmosphere.

A multitude of people that no man knows how to number have walked the aisles of the churches and surrendered their hearts and wills to the Lord to the invitation hymn, "Only Trust Him." Heaven will be richer through all the eons of eternity because of the use of the hymn, "Just as I am, without one plea, . . . O Lamb of God, I come!"

One day while a beautiful Christian woman sang the song, "Softly and Tenderly Jesus Is Calling" eleven men and women came confessing their sins, trusting Christ, and asking for church membership.

Operatic music has its place, but its place is not to invite sinners to the Saviour. The number of people confessing Christ under the influence of some operatic number rendered by a soulless artist will be few. The importance of the right kind of music on Sunday morning cannot be overstated. A good song will strengthen a poorly delivered sermon. A poor song will dampen the effects of the best sermon man can deliver. It is far better to leave off the invitation hymn than to have something that is foreign to the gospel message which the preacher has delivered.

The moment a church elects a chorister because of his artistic qualities regardless of his lack of divine qualifications to sing the gospel of Christ, that moment that church dampens its soul-winning fervor and widens the chasm from the pulpit to the sinner.

A pastor, unless the church has an unusual chorister, should help select the hymns for the worship services. A pastor does not have to know music in order to help select the songs. It is better if he does know music, but regardless of his lack of musical training, he knows when a song is appropriate.

III. THE SUNDAY SCHOOL CAN BE USED TO PUT LOST PEOPLE IN THE WORSHIP SERVICE

A Sunday school is a means for discovering, reaching, and delivering lost people in the classrooms and in the church auditorium on Sunday morning.

1. *The Sunday School Has in Its Membership the People Who Need the Worship Service*

The Sunday school induces all classes of people to attend its sessions. When the fact is considered that on the average 75 per cent of the Juniors, 45 per cent of the Intermediates, 15 per cent of the Young People, and 8 per cent of the Adults who attend Sunday school are evangelistic possibilities, the soul-winning opportunities in the Sunday school cannot be overlooked.

A class of men enrolled a drunkard. Under the influence of the class, the instruction of the teacher, and the personal work of the pastor, the man accepted Christ. It was not an easy battle for the class, the man, or the pastor. The drunkard's pals ridiculed him. When they saw he was converted, they forsook him. In the battle for this man's soul, the class officers arranged to have one of their members visit this man at least once each

day. They planned to have him busy every idle hour as far as that was possible. They won! The saved man lived a Christian life. "For the Son of man is come to seek and to save that which was lost" (Luke 19:10).

2. The Sunday School Has as Its Chief Purpose the Bringing of Lost People Under the Influence of the Gospel

The winning of people to Christ is to be climaxed through preaching attendance on Sunday morning. Surely it is good and important that pastors, superintendents, and teachers deal with lost people in the classrooms and outside the classrooms. The wise pastor will frequently have special evangelistic days in the Sunday school. But there is one place above all others where God has ever seen fit to honor and bless the bringing of souls to a decision and that is in the public worship service. Therefore, to this end the Sunday school should vitalize and magnify the hour of worship.

The men and women of the streets and lanes and the sons and daughters of these parents are not coming directly into the preaching service as the first step toward Christ. They can and are being won to Sunday school attendance, and are led to go from the Sunday school to the preaching and worship services. They are the people who are on the very threshold of the auditoriums on Sunday morning. The people in the Sunday school will make up 90 to 95 per cent of the congregation on Sunday morning. If the churches fail to win these Sunday school pupils to attendance and participation in the worship services, they have failed in one of their greatest opportunities for evangelism.

3. The Sunday School Methods Point the Sunday School Pupils to the Worship Service

Dr. Charles F. Leek, pastor, Highland Baptist Church, Montgomery, Alabama, likens the Sunday school to a modern industry conveyer belt which carries raw materials from stockrooms through various manufacturing stages to the showrooms as finished products. He says that the Sunday school is such a spiritual conveyer. No matter where you touch it, it is on the move. It is marked by passing time, by human growth, and by educational and character development. A baby enrolled in the Cradle Roll spends four years there or in the Nursery; two years in the Beginner department; three years in the Primary department; four years in the Junior department; four years in the Intermediate department; eight years in the Young People's department; and the balance of life in the Adult department or in service somewhere in the organization.

This illustrates the conveyer character of the Sunday school. It is not an end within itself. The Sunday school finds, interests, acquaints, teaches, converts, and challenges people of all ages. But when it has done all within its power, it still has an unfinished product. Unless it conveys its partly finished product to the finishing department, that is to the worship service and to church membership, it is tragically failing.

A church in its Sunday school has a practical plan for building the preaching attendance. It meets immediately before the preaching hour. Therefore, large numbers of lost people are in the church building on Sunday morning. The Sunday school methods point the pupils in Sunday school toward the preaching service. One requirement in the Six Point Record System, which is a pupil program, is preaching attendance.

Likewise, one point in the Standard of Excellence, the program for the Sunday school, is "preaching attendance." Again, one point in each department Standard is "preaching attendance." Likewise, one point in each class Standard is "preaching attendance."

The Sunday school officers and teachers who study the Sunday School Training Course books are trained to magnify the preaching attendance. The church buildings are planned to empty the Sunday schools into the church auditoriums. All of the Sunday school is designed and used to put lost people in the worship service on Sunday morning.

4. The Sunday School Has the Workers to Bring the Sunday School into the Worship Service

The attendance of lost people on the preaching services rests altogether with the pastor and the Sunday school leaders. The attendance of lost people in the preaching service means more than preacher and teacher meeting each other half way. Both need to go all the way. It will require all that both working together can do to reach the lost people for the preaching service.

If a church has even 75 per cent of the Sunday school attendance above the Primary department to remain for the preaching service, the pastor and the officers and teachers will have to work for it. What can the pastor and the officers and teachers do in a program of co-operation?

(1) *The pastor's part.*—From the standpoint of the pastor much can be done. Unless the pastor takes the initiative here very little will be accomplished. The pastor who neglects to mention the Sunday school from the pulpit on Sunday morning need not expect the enthusiastic support of his Sunday school organization in working for the attendance of lost people in the preaching service.

a. The pastor must want the lost people in his preaching service.—He must let them know that he wants them. He must say so from his pulpit. He should tell the officers and teachers at every officers and teachers' meeting and in every workers' conference that he expects them to put the lost in the preaching service. He should visit every department and every class at least once a quarter and tell the Sunday school pupils that he wants them and expects them to attend the worship service.

He should tell the Sunday school pupils as he meets them on the street and as he visits them in the homes and places of business that he wants them in the auditorium on Sunday morning. He may greet them as they arrive on Sunday morning and by his friendly attitude make them want to remain for the worship service. The church calendar should be distributed in the Sunday school every Sunday morning, and one of the first and most prominent items should be an urgent word about the worship hour and the importance of the Sunday school pupils being present.

The pastor may use the announcement period on Sunday morning to let the lost people know that he is glad to have them. It is a fine thing for the Sunday school secretary or the Sunday school superintendent to give the pastor just before he preaches a copy of the consolidated Sunday school reports for the day with all classes and departments having 75 per cent present marked by a red circle so that the pastor can quickly recognize them. Any class or department that has more than 75 per cent of its members present can be asked to stand or be given some recognition, and should receive the public congratulations of the pastor. An account of such records should be written in the next Sunday's calendar.

The pastor cannot expect the Sunday school to take any more interest in the preaching service than he takes in the Sunday school.

Fortunate are the pastors of rural churches because they do not have a problem in securing the attendance of the Sunday school pupils in the worship service. On the other hand, the pastor should work diligently through the Sunday school to secure the attendance of lost people.

b. The pastor can have a unified service of the Sunday school and the preaching hour.—The Sunday school should not be dismissed on Sunday morning but should be merged with the preaching service. In this way the Sunday school can be made to furnish a most fruitful field for gospel sowing, as Sunday school pupils and workers would constitute a large part of the pastor's Sunday morning congregation. Every officer, teacher, and pupil stands in serious need of the preached Word of God. Likewise, the preaching service needs the Sunday school.

Any pastor who fails to take advantage of this opportunity to preach to the Sunday school is bound to suffer loss in his preaching ministry. This plan of a unified service is being followed successfully in many churches, large and small, to the mutual helpfulness of both services, the salvation of lost pupils, and the edification of the saved.

(2) *The superintendent's part.*—From the standpoint of the superintendent much can be done to put the lost people in the worship service. It is among his duties to co-operate with the pastor in holding the Sunday school to the service of public worship.

a. The superintendent should lead the teachers to teach toward the worship service.

b. The superintendent should build his programs to emphasize the worship service. Special programs in the

opening services week after week for a period of time should be given until the habit of attending the preaching service is built into the Sunday school members.

c. The Six Point Record System should be used to urge, record, and recognize preaching attendance.

The system rightly operated will do several things toward getting the pupils to stay for the preaching services. First, it will indicate to the teachers and class officers just who is staying and who is not, thus enabling them to work with the ones who are not. Second, it will indicate that the attendance upon the preaching service is a part of the program of the Sunday school. Third, it will make it necessary for pupils to attend in order to be 100 per cent. If the Six Point Record System is rightly handled, there will be a strong desire upon the part of all pupils to be 100 per cent.

The general superintendent of the Sunday school is responsible for the correct operation of the record system. He should study it, understand it, and use it to the greatest advantage in the work of the Sunday school. The names of those making 100 per cent could be published every month or possibly every week.

d. The weekly officers and teachers' meeting or the monthly workers' conference and all other conferences of officers and teachers should emphasize the importance of preaching attendance.

e. The Sunday school sessions on Sunday morning should close on time so that no part or form of dismissal will occur, but the word everywhere is, we go now for the central worship service of the day in the church auditorium.

(3) *The teacher's part.*—The teacher's part in securing the regular preaching attendance of his pupils is a much larger one than at first may seem apparent. There

should be no dividing line between the Sunday school and the worship service.

a. The teacher should set an example by attending regularly the morning worship services. This is imperative. It will be impossible to secure the attendance of lost people in the worship service if the teacher has the habit of going home after the Sunday school. The pupil who remains after Sunday school for the preaching service should always see his teacher there.

b. Class organization will help.—There should be class organization because pupils can often do more with their fellow classmates than the teacher can. This is even more true in the Junior age group than in the Adult group. The plan of the class certainly ought to include regular attendance on the preaching service. An efficient class organization makes someone responsible for every individual in it.

c. There should be co-operation of the teacher and the pupils, particularly the class officers in securing the attendance of the lost people in the worship service. It is worth a great deal to convert a pupil from a passive member of a class to an active worker in it. And, of course, it goes without saying that to co-operate means to act or work joyfully together.

There are numbers of men and women today who attended Sunday school when they were children yet were not won to Christ. A careful investigation will usually reveal that these people did not remain for the preaching service. It is difficult to find a person who for any reasonable length of time attended Sunday school with regularity and remained for the preaching service without being converted. It is next to impossible for a child to come into the Sunday school early in life and also be a regular attendant upon the preaching services without being converted by the time he reaches his early teens.

d. There should be co-operation of teacher and parents.—The teacher should seek the co-operation of the parents in getting the boys and girls to attend the preaching service. The teacher should know something about the family life and cultivate a closer acquaintance with the parents of the children. Where the teacher and the parents can work together, it is comparatively easy to secure the attendance of the children in the preaching service. Perhaps here to a more marked degree than along any other line can the teacher more readily grapple with this problem.

e. The personal efforts of the teacher will be effective.—The teacher should be alert on the job and awake to every opportunity. It is the privilege of the teacher through persuasion, personal effort, and perseverance to make the most of every opportunity in securing preaching attendance.

f. The teacher should encourage the pupils to participate in the worship hours.—Sunday schools exist for instruction. The preaching services of the church are for worship, and the pupil should be encouraged not only to attend the worship services but also to participate in them. One reason why the church means so little to some people is because they never do anything for it. Let the teacher seek to impress the pupil with the truth that the more we do for the church and the less we go with the expectation of something being done for us the more we shall love it. True religion is not passive; it is active. Therefore, the pastor and the teacher working together should plan for self-activity in worship, making very sure that it is real to the pupil. It is the task of the pastor and the teacher to encourage reverence and devout participation in the church services.

In dealing with the lost Sunday school pupils who attend the preaching services, let the teacher, some class

officer, or some class member sit with the person who is not a Christian. Lost people, whether children or adults, do not have the freedom in entering the church auditorium that church members have. Therefore, they should have the support and friendly help of a member of the class who is a Christian.

ONLY TRUST HIM

Come, every soul by sin oppressed,
There's mercy with the Lord,
And He will surely give you rest
By trusting in His word.

For Jesus shed His precious blood,
Rich blessings to bestow;
Plunge now into the crimson flood
That washes white as snow.

Yes, Jesus is the Truth, the Way,
That leads you into rest;
Believe in Him without delay,
And you are fully blest.

Come, then, and join this holy band,
And on to glory go,
To dwell in that celestial land,
Where joys immortal flow.

—J. H. STOCKTON

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CHAPTER VIII

THE PLACE OF THE SUNDAY SCHOOL IN SPECIAL EFFORTS FOR EVANGELISM

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CHAPTER VIII

THE PLACE OF THE SUNDAY SCHOOL IN SPECIAL EFFORTS FOR EVANGELISM

Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest (John 4:35).

A balanced program of evangelism will include regular week-by-week efforts in the Sunday school and the worship services. These regular efforts should be supplemented by special efforts. The regular week-by-week efforts do not reach all the lost. Where churches have used the special efforts, the extra results have been encouraging. There are five avenues for special efforts in evangelism discussed in this chapter. All of these can be used in every church.

I. THE REVIVAL MEETING

Baptists will hold to and continue to use the revival meeting as a major soul-winning opportunity. History reveals that when Christian churches have magnified rightly the revival meetings, they have made conquests. Conversely, history shows that when the revival meetings were neglected, the fires of evangelism dimmed and the churches lost ground.

Nothing will take the place of the revival meeting. God has marvelously blessed these special efforts.

The Sunday school worker will find in the revival meeting a great opportunity for bringing to a decision many lost people. The church will find in the Sunday school

a most effective agent for making the revival meeting a success. There are three periods when the Sunday school can be used in the revival meeting.

1. *The Period Before the Revival Meeting*

There should be a minimum of three weeks of intensive preparation before the revival opens. There are five important things that the Sunday school officers and teachers can do.

(1) *Take a census.*—This will locate the lost who are not in Sunday school. The names of all lost people and unaffiliated Baptists should be listed so that assignments for visitation can be made. The reasons for taking a census, the methods of doing the work, and the way the census information should be used are discussed in another chapter.

(2) *Conduct prayer meetings.*—Neighborhood prayer meetings twice a week for three weeks before the revival will help to create an interest in the salvation of the lost. United, earnest prayer will do more than any other one thing to prepare the soul-winners, the church membership, the community, and the lost for a revival.

There should be a neighborhood prayer meeting for every six to ten homes. As far as it is possible, locate the places of meeting in homes where there are lost people.

The Training Union and the Woman's Missionary Society will certainly have a vital part in the neighborhood prayer meetings. All the members of these organizations belong to the Sunday school, and as the Sunday school has the lost enrolled in its membership, it may be wise to work through the Sunday school organization in the direct evangelistic efforts. Much of the training of the church members and of the Sunday school officers and teachers for soul-winning will be done in the Training

Union, just as much of the training of the preachers for preaching is done in the seminary.

The pastor and Sunday school superintendent should arrange for the neighborhood prayer meeting. Some capable person may be made responsible for locating the meeting places and selecting the leaders. After the leaders have been selected, the pastor and superintendent should have them in conference so that there will be a definite understanding as to the purpose of the prayer meetings. These special prayer meetings need not interfere with the regular Wednesday evening prayer meeting.

(3) *Hold personal interviews with the lost.*—The pastor and superintendent will lead the officers and teachers to see each lost person enrolled in the Sunday school and have one or more personal interviews about their salvation. This personal visitation should be carried on for two or three weeks before and during the period of the revival.

Likewise, the officers and teachers should visit the lost people who are not enrolled in Sunday school. These visits may be for Sunday school attendance as well as for the purpose of bringing the lost to a decision for Christ. Unaffiliated Baptists should be contacted and urged to join the Baptist church nearest to them.

For the purpose of conference, prayer, assignment of names, and reports there should be a meeting of the officers and teachers once each week for at least three weeks before the revival meeting. This meeting may be the regular Wednesday night conference of the Sunday school workers. If the superintendent does not maintain a weekly conference for the Sunday school workers, then a special meeting should be held one hour before the prayer meeting.

The pastor will encourage the officers and teachers in the personal visitation. In fact, the use of the Sunday

school in evangelism by the pastor is much more than a passing announcement or command. Herein is involved the pastor's most effective field and force for evangelism. Therefore, his active leadership is needed. It is expected by the officers and teachers and the church.

(4) *Have conferences with the parents of lost boys and girls.*—The teachers of Juniors and Intermediates will find it helpful to visit the parents of the lost boys and girls who are in their classes. It is always best for the Sunday school teacher to work closely with the parents and the pastor when a soul is being born into the kingdom of God.

Tactful visits by Sunday school teachers to the parents who are not Christians in the interest of their children will often result in the salvation of the parents. It is natural and easy to approach a lost parent when the salvation of the child is involved.

(5) *Present the plan of salvation in the classes and departments.*—For several weeks before the revival, let the teachers in the classes and the superintendent in the assembly programs take time to present instruction in a study of sin, repentance, faith, and church membership. Tracts on these subjects can be secured from the Baptist Sunday School Board, Nashville 3, Tennessee. A copy of an appropriate tract can be given to each lost person. Valuable material for these programs can be secured from some of the books in the Sunday School Training Course. *Soul-Winning Doctrines* is especially rich in such materials. The workers will confer with the pastor for help.

2. *The Period During the Revival Meetings*

If the Sunday school has done well its work of reaching, teaching, and witnessing, the officers and teachers will approach the opening day of the revival meeting with hope, expectancy, and confidence that souls will be born

into the kingdom of God. The Sunday school officers and teachers will be in their places as the revival approaches. No special occasion should have more careful preparation or receive a deeper concern from the officers and teachers than the revival season. There are five important things that the Sunday school officers and teachers can do during the revival.

(1) *Use the Sunday school every weekday night during the revival.*—The time for meeting should be thirty to forty minutes before the preaching hour in the auditorium. Beginning with the Junior classes, all the pupils should be induced to attend. In the Cradle Roll, Nursery, Beginner, and Primary groups the workers should meet for conference, reports, and prayer.

The four reasons for using the Sunday school every night are: First, to work for the attendance of all Sunday school pupils in the revival meetings. Second, to make assignments of personal work to the officers and teachers and Christian members of the classes. Third, to pray for the lost. Fourth, to provide a period of instruction for the lost.

Careful preparation should be made by the pastor, superintendent, and teachers for these conferences. The Sunday school lessons need not be used. Evangelistic tracts may be studied each night on the following subjects: How May I Become a Christian; What Does the Bible Teach About Sin; What Does the Bible Teach About Repentance; Jesus the Saviour of the World; The Privilege and Meaning of Church Membership. Tracts on evangelism may be secured from the Baptist Sunday School Board, Nashville 3, Tennessee, covering all these subjects.

The officers and teachers should set for themselves a 100 per cent attendance goal of the Sunday school in these brief sessions. It will be easier to get the lost peo-

ple in the class meeting first. Then the step from the class into the auditorium along with all the other members of the class will not be difficult.

Pastor W. L. Day, of the First Baptist Church of Louisville, Mississippi, evaluates this plan of evangelism—

"In a recent evangelistic effort we used our Sunday school in the following way:

"Our Sunday school met at seven o'clock each evening. The classes assembled as on Sunday morning and studied under the direction of the teachers a leaflet on some phase of soul-winning or church membership. The leaflet was given to the pupils one day in advance.

"The workers in the Cradle Roll, Nursery, Beginner, and Primary groups met and studied a leaflet on soul-winning under the leadership of one of their own workers. These workers spent much time in prayer.

"Promptly at seven forty-five o'clock the Sunday school led by the officers and teachers marched into the auditorium. Brief reports were made by the superintendents and teachers, and requests were made for prayer. Following this we had the usual service in song, sermon, and invitation.

"During the days the teachers and officers did personal work with the members of the classes who were not Christians.

"In this one effort there were more than thirty additions, or one addition for every twenty church members."

(2) *Continue the personal interviews with the lost.*—The church has come in the revival meeting to harvest time. For months the Sunday school officers and teachers have sowed the divine truth and cultivated the hearts of the people. For three weeks or more definite interviews have been held with parents and lost pupils. Now they have come to the harvesttime. A farmer would be

considered foolish if he planted and cultivated for months and then neglected to gather the harvest. How much more it is true regarding the souls of people. It is all for the harvest.

Teachers should press for decisions when the lost are interested. It is not an easy thing for a lost person to break the shackles of the devil. A lost person, seeking the Lord, needs all the help a church can give. Personal work during the revival meeting will count for as much perhaps as at any other period of the year. Every teacher should with tenderness and compassion stand by the lost during the revival days. A fitting word of encouragement and an appropriate word of instruction may be spoken. A carefully worded letter to a lost person during the revival meeting may be just what is needed to help the person make the final surrender to Christ for salvation.

A mother could not be more concerned about a child burning with a high fever than a teacher should be for the salvation of a child who is burdened with the guilt of sin.

(3) *Co-operate with the pastor.*—There may be a lost person who has some difficulty that the teacher cannot overcome. Ask the pastor to see such a one, or where possible bring the lost person to the pastor.

Arrange with the pastor for a special evangelistic service in the class or department if such a service is planned. The Sunday school teacher and the pastor should work together when the salvation of the lost is involved. There is great possibility of success when the parents, teacher, superintendent, and pastor plan, teach, work, and pray together for the salvation of a lost person.

(4) *Plan for high attendance on the Sundays included.* The following is an account of how the First Baptist

Church, Monroe, Louisiana, used the Sunday school in a revival meeting.

"In preparation for the use of the Sunday school in our revival meeting, an attendance goal of 1,062—one above our highest attendance—was set for the second Sunday of the meeting. Cards were made for three groups of people: One for each member of the Sunday school; one for each church member not enrolled in the Sunday school; and one for each prospect. These cards were for the purpose of making assignments, checking up, and making reports. The preacher in conference with all officers and teachers explained their task. They were urged to continue the work of visitation until every individual had been seen. The work was to be done by classes, each teacher with the class officers contacting his own pupils. The Sunday school officers and teachers were used in a general visitation effort for the unenlisted church members and prospects.

"The teachers and officers accepted the challenge enthusiastically and went at the job with the determination to make it a complete success. In several departments every pupil was contacted.

"The preacher instructed the visitors to have each individual who could write to sign his own card, indicating his purpose to come to the services.

"The schedule for the last Sunday of the meeting was as follows: Assemble by departments at 9:45 with very brief devotional. Classes assembled, took the records, and reassembled for the march to the auditorium. Each department was assigned a section in the auditorium. The march to the auditorium began at 10:15. The worship service began at 10:30. Teachers were asked to sit with their respective classes and to do personal work as directed by the Holy Spirit. After the singing of two hymns, the preacher brought a very brief message. He

then gave the appeal which continued for one and one-half hours. During the invitation there was singing, praying, and moments of special appeal. Much personal work was done by officers and teachers. There was a freedom of movement all through the congregation. The Holy Spirit was present in great power. Eighty people united with the church in that service."

This brief account shows the importance of careful preparation and united efforts in working for the attendance of lost people. It shows also the value of prayer and earnest appeal in dealing with the lost.

(5) *Use the workers in the worship service.*—For the best evangelistic results the Sunday school officers and teachers should attend the worship services. Teachers may sit with their lost pupils. The superintendents may sit near some lost persons and watch for an opportunity to help. The class officers may sit with friends who are not Christians and speak a word when the invitation is given.

3. *The Period After the Revival Meeting*

Much will be lost if the Sunday school officers and teachers fail to follow up the efforts that are started in the revival. There are two important tasks following the revival for which the pastor and Sunday school superintendent should plan.

(1) *Follow up those not won.*—In the hearts of some impressions were made that should be deepened, and wherever possible a decision should be made. The teacher, superintendent, and pastor should deal lovingly, tenderly, and faithfully with all lost persons who did not make a decision in the revival meeting.

(2) *See that all new church members are enrolled in the Training Union and in the Sunday school.*—The names of all new church members should be given to the Training Union director. The pastor and the Training

Union director should see that each new member is enrolled in a Training Union. His talents should be discovered and he should be enlisted in service for the Lord.

Likewise, each new member should be enrolled in a Sunday school class where the Bible is taught and where he can learn what the will of the Lord is for his followers.

Every child of God needs instruction and encouragement. If the soul is to grow in grace and knowledge, opportunities for study, exercise, and fellowship will have to be provided by the church. What better opportunities can be provided than a good Training Union, a good Sunday school, the prayer meeting, and the worship service?

II. THE VACATION BIBLE SCHOOL AND EVANGELISM

Thousands of churches have proved that a Vacation Bible school is an effective means for evangelism.

1. The Vacation Bible School a Section of the Sunday School

A Vacation Bible school is an extension of several departments of the Sunday school, using the weekdays and meeting for three hours each day. The Vacation Bible school follows the same grading lines as the Sunday school. The workers are volunteers just as they are in the Sunday school. The Bible is the textbook just as it is in the Sunday school. The literature is provided for the teachers and workers; the pupils do not have literature.

The Vacation Bible schools usually meet during May, June, and July although they can be held any time when the children can attend. The best hours of the day are from 8:30 to 11:30 in the morning though some churches have held schools in the evening from 5:00 to 8:00.

2. *Evangelistic Results Encouraging*

Where the pastors have worked in the Vacation Bible school and used it for evangelistic purposes, the results have been most favorable. After ten days, three hours each day with the boys and girls, teaching them, winning their confidence, instructing them, and praying with and for them, the pastor can bring an evangelistic message and give the boys and girls an opportunity to confess Christ. This evangelistic service can be at the regular Sunday morning worship hour. However, there will be girls and boys in the Vacation Bible school who will not be in the worship service Sunday morning, and for their sakes it will be necessary to have one such service near the close of the Vacation Bible school.

The wise pastor will find two weeks in a Vacation Bible school a profitable means for reaching his boys and girls for Christ.

The evangelistic opportunity in the Vacation Bible school will extend beyond the Sunday school because 9.8 per cent of the Vacation Bible school attendance comes from outside the Sunday school enrolment.

3. *Contributing Factors to Evangelism*

There are four reasons why the Vacation Bible school is an effective soul-winning opportunity. First, the boys and girls will attend the Vacation Bible school. Second, they like the Vacation Bible school and therefore are happy and susceptible to the gospel appeal. Third, they come consecutively for ten days and this gives an opportunity to follow up impressions and repeat personal efforts. Fourth, the pastor has an opportunity to deal directly with the boys and girls each day. It gives good opportunity for additional instructions in the teachings of the Bible, the Christian life, and church membership.

In addition to the Vacation Bible school in the church building, many churches have conducted branch or mis-

sion Vacation Bible schools. Such schools provide fertile opportunities for evangelism. When a mission Vacation Bible school is held, a Sunday school should be organized and the work continued week after week.

4. *Dr. Grice Evaluates the Vacation Bible School*

Dr. Homer L. Grice, Secretary of Vacation Bible School Work, evaluates the Vacation Bible school as an evangelistic agency.

"Thousands of churches now have a Vacation Bible school every year as a division of the Sunday school. There is no reason why all churches should not do this.

"Among the many values of the Vacation Bible school, that of winning boys and girls to Christ must not be overlooked. There are several avenues of approach to a sane evangelism in the school, which will emphasize soul-winning in relation to other basic activities.

"The principal of the Vacation Bible school and the Junior and Intermediate superintendents have primary responsibility in planning for the evangelistic emphasis, supported, of course, by the pastor and the general Sunday school superintendent. They should have as many conferences about this as may be necessary.

"First, of course, it is necessary to get the pupils to attend the school. Persistent efforts should be made to enroll all the Junior and Intermediate pupils of the Sunday school. Boys and girls of Junior and Intermediate age who do not attend a Sunday school should be enlisted, for most of these will not be Christians. They may be located by utilizing the most recent census cards and prospects for the Sunday school, and by guiding the enrolled pupils in inviting and enlisting pupils among their friends and acquaintances. Teachers may also do much to reach these prospects.

"One of the suggestions to faculty members has been to make the school so enjoyable and its spirit so Christ-

like that boys and girls will, before the end of the school, come to think more or less unconsciously, 'If this is what being a Christian is, I want to be one.'

"In the Bible study period of both the Junior and the Intermediate departments are materials that can often be used for evangelism in a most natural and informal way. The questions used for conversation and discussion will encourage the pupils to ask questions and to make responses that will help the teachers to know how best to proceed with individual pupils. One principal reported that one day in the Junior department the use of the regular Bible program materials aroused a spontaneous interest that resulted in several pupils then and there becoming Christians. This had not been specifically planned. Instead, it came out of a faithful and intelligent use of the program material.

"Experience has shown that Thursday of the last week is generally the best time for the principal to have a joint evangelistic service for his Junior and Intermediate pupils, and a consecration service for those who are already Christians. (It is better to have the consecration service first, for it is an effective prelude to an earnest invitation to the unsaved pupils to surrender to Christ.) Detailed suggestions and guidance for this service are given each year in the program material.

"Necessarily, there should be personal conferences with both the pupils and their parents, and those who confess Christ should be led to see their duty to become church members.

"Experience has shown also that the use of tested evangelistic methods has often had results in winning the parents of some of the pupils to Christ. Reports have been made of entire families having been won to Christ and church membership, and enlisted in the Sunday

school, as a result of a child from the family having attended a Vacation Bible school.

"There are two errors to be avoided in a Vacation Bible school with reference to evangelism. One is to have no plans, and do nothing to win the pupils to Christ. The other is to turn the joint service into an evangelistic service every day and put undue and unwise pressure on the pupils. There is a middle position, which is the one advocated in the Vacation Bible school literature."

III. PERIODS OF STUDY AND VISITATION

This method proposes the uniting of a study of soul-winning with the actual work of soul-winning. It is vital that Sunday school officers and teachers study about soul-winning, but that alone is not sufficient. Hear the testimony of a pastor:

"We had studied books on soul-winning over a period of years. While such periods of study had increased the interest of our Sunday school workers in evangelism, we had failed to accomplish what we all knew so well needed to be done. Therefore, we decided to combine study, prayer, and work. Our plan was about as follows:

Monday Through Friday Evening

7:00 Class in a study of evangelism (for this particular time the book *Building a Standard Sunday School* was used)

7:45 Prayer in the interest of the lost, reports of visitation in the interest of the lost, and assignments for visitation of the lost

8:15 Second class period

9:00 Adjourn

"During the days of this week we urged the teachers and officers to visit the lost enrolled in their classes. Also

they were urged to visit the parents of children who were not Christians.

“A part of the visitation work was for a 100 per cent attendance of the Sunday school enrolment on the following Sunday. The entire program in the Sunday school and the worship service for the Sunday following the week of study, visitation, and prayer was keyed to evangelism. The results have more than justified the efforts.”

Some of the benefits of this plan are: (1) It develops personal soul-winners. Study alone does not develop soul-winners any more than a study of the theory of swimming will develop an expert swimmer. (2) The idea combines a week of personal work with one of the regular training schools. It is not an extra effort. It is the use of one of the regular training schools. (3) The plan keeps the soul-winning fires aflame in the church. Any church can combine the personal soul-winning visitation and the special evangelistic service on Sunday with one or more of their regular training efforts during the year and thereby increase the value of the training school a hundredfold.

It is not necessary to study one of the special books on evangelism. The books *Building a Standard Sunday School*, *A Church Using Its Sunday School*, *True Functions of the Sunday School*, and this book were written for just such a program, either in an enlargement campaign or in an evangelistic campaign.

IV. THE CRADLE ROLL AS AN EVANGELISTIC AGENCY IN A CHURCH

Have you ever thought of the Cradle Roll as being one of the greatest soul-winning opportunities in your church?

Mrs. Alonzo F. Cagle went to her pastor (who was also her husband) and asked for the privilege of resigning as teacher of a class of women so that she could accept the position of superintendent of the Cradle Roll, stating that she considered the Cradle Roll the greatest single opportunity in a Sunday school for evangelism. Since that time, 1934, Mrs. Cagle has demonstrated that her estimate of the Cradle Roll as an evangelizing agency was not overstated. Mrs. Cagle has had as high as five hundred babies enrolled in the Cradle Roll at one time. Many fathers and mothers have come into the Third Baptist Church of Owensboro, Kentucky, as a direct result of the work of the Cradle Roll department. As high as sixty-five parents were won to Christ by the Cradle Roll workers in one year. One of the values inherent in the Cradle Roll of this church is that about thirty-five of the women of the church have found places of regular and effective service. Mrs. Cagle and her workers stress three things: First, where parents are lost, they make untiring efforts to help them find the Saviour. Second, they impress on all unenlisted parents their responsibility to have a church home for themselves and their children. Third, they seek to strengthen the mothers in their Christian life by always praying with them when they visit in the homes.

These are three things that a pastor and superintendent can do to have a soul-winning Cradle Roll in the Sunday school.

First, select and enlist a capable woman as superintendent of the Cradle Roll. Unless the superintendent selected has a soul-winning conception of the Cradle Roll, very little will be accomplished.

Second, impress upon the Cradle Roll workers and all the Sunday school officers and teachers that the pur-

pose of a Cradle Roll is a "Christian Home for Every Baby." If that is the purpose, and it is, then every worker should be selected, every visit should be made, and every effort should be directed for the attainment of the purpose. Herein is the answer to whether the Cradle Roll will work to realize its purpose.

Third, encourage the Cradle Roll workers. The Cradle Roll should receive as much public recognition as any other department in the Sunday school. Capable members of Adult classes for women should be encouraged to serve as visitors in the Cradle Roll. In the selection of the class officers the class members who also serve as visitors in the Cradle Roll should be encouraged to continue that service and other members of the class should be selected to serve as class officers.

V. THE SUNDAY SCHOOL ENLARGEMENT CAMPAIGN AND EVANGELISM

The eight-day Sunday school enlargement campaign contributes to evangelism. If properly put on and faithfully followed up, it results in greatly enlarged opportunities for evangelism.

The five steps in an enlargement campaign all point directly to evangelism. These steps are:

1. A census to discover the prospects for a Sunday school
2. More classes to make it possible to reach more of the prospects
3. An adjustment of the building to provide for the new classes
4. A week of conference and training with the officers and teachers to put them in the right attitude of heart and mind to set up the new classes and to visit the prospects

5. A program of visitation to enlist the lost found in the census (see outline in chapter 5.)

The strength of the enlargement campaign lies in two places. First, how it is conducted; second, how it is followed up. Sunday schools have been doubled in twelve months' time as a result of an enlargement campaign. Such an achievement always results in an increased soul-winning opportunity.

A church can secure information necessary for conducting an enlargement campaign by writing to the state Sunday school secretary or to the Sunday School Department, Baptist Sunday School Board, Nashville 3, Tennessee.

I WILL ARISE AND GO TO JESUS

Come, ye sinners, poor and needy,
Weak and wounded, sick and sore;
Jesus ready stands to save you,
Full of pity, love and pow'r.

Come, ye thirsty, come, and welcome,
God's free bounty glorify;
True belief and true repentance,
Ev'ry grace that brings you nigh.

Come, ye weary, heavy laden,
Lost and ruined by the fall;
If you tarry till you're better,
You will never come at all.

Let not conscience make you linger,
Nor of fitness fondly dream;
All the fitness He requireth
Is to feel your need of Him.

I will arise and go to Jesus,
He will embrace me in His arms;
In the arms of my dear Saviour,
Oh, there are ten thousand charms.

—J. HART

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CHAPTER IX

THE PLACE OF BRANCH SUNDAY SCHOOLS IN EVANGELISM

I. MANY ADDITIONAL SUNDAY SCHOOLS ARE NEEDED

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VI. TESTIMONIES SHOWING EVANGELISTIC RESULTS OF BRANCH SUNDAY SCHOOLS

1. C. C. Warren
2. B. E. Morris
3. R. C. Howard

CHAPTER IX

THE PLACE OF BRANCH SUNDAY SCHOOLS IN EVANGELISM

And other sheep I have, which are not of this fold: them also I must bring (John 10:16).

This chapter is an earnest plea for that vast multitude of unreached, unsaved, untaught, and unenlisted people in churchless communities scattered throughout the Southern Baptist territory. The very definite purpose of this chapter is to present a challenge to Christian men and women in the churches to take the gospel of Christ to some of these groups through the organization of branch Sunday schools.

I. MANY ADDITIONAL SUNDAY SCHOOLS ARE NEEDED

Dr. E. P. Alldredge, who for twenty years has made a careful study of Sunday school gains, says, "Southern Baptists need twenty-five thousand more Sunday schools and they need them now." Is there need for twice as many Sunday schools as we now have? The first impression will likely be that the need is greatly exaggerated.

In one association the statement was made that forty additional Sunday schools were needed. The associational Sunday school superintendent replied that no more Sunday schools were needed. However, the associational superintendent was a man of deep sincerity. He began immediately to investigate and survey the territory. In less than twenty-four hours he had pointed out ten places where Sunday schools were needed.

As the famine-stricken communities hunger for bread, even so do the unchurched communities hunger for the Bible. A good Sunday school directed and promoted by some near-by church is an effective means of beginning the provision for regular Bible study for unchurched groups in all types of communities. It is so easy and inexpensive to start a Sunday school that such an undertaking is within reach of any church.

Baptists are obligated to start more Sunday schools for all of the reasons listed in this chapter. Will you study them, analyze them, apply them to your own community, and let them disturb you? May the consciousness of these needs be so compelling that thousands of pastors and thousands of Sunday school superintendents and thousands of other Christian leaders will be stirred to immediate action.

1. Multitudes of People Not in Sunday School

There are 26,000,000 people (white) and 7,000,000 people (colored) in the South and Southwest not in any Sunday school. Where are these people, you ask? They are in every county. If you take the twenty counties in the South and Southwest showing the highest percentage of people in Sunday school, you will find that not more than 50 per cent of the people are enrolled in any Sunday school. If you take the twenty counties that are the most religiously destitute, you will find not over 10 per cent of the people enrolled in any Sunday school.

2. Many Communities Without Sunday Schools

More Sunday schools are needed in the big cities. In cities in the Southern Baptist territory with 100,000 or more population and in hundreds of smaller communities many additional Sunday schools are needed. There are sections in a number of the larger places where there is only one Baptist church to serve 20,000 white people.

The result of course is that only from 300 to 800 of the 20,000 are served by a Baptist church. There are numbers of towns of 5,000 to 10,000 population with only one Baptist Sunday school. The result is that in these towns only 300 to 500 of the people are in Sunday school.

In the big cities the average number of white people living in the territory around each Baptist church is twenty times greater than the present Sunday school enrolment.

Many more Sunday schools are needed in the rural sections.

A survey in more than fifty counties showed that in counties with an average of 2,500 people for each church, the average number of church members per church was no greater than in the counties with only 300 people for each church.

Recently an associational missionary made a careful survey of his association and found that two thirds of the territory was not being served by the twenty-four Baptist churches.

In one association there is a distance of eighteen miles between the two rural churches. An investigation revealed that the greater number of the people who attend these two churches come from within three miles of their church buildings.

To whom shall these unchurched communities look for help? To paraphrase the words of Nehemiah: Ye see the distress of these communities—how that they lie in waste. And the people are scattered abroad; as sheep not having a shepherd. Come, let us organize Sunday schools in these communities, that we be no longer guilty of neglect, and that these communities be no longer a reproach to us. The God of heaven, he will prosper us; therefore, let us arise and save these neglected communities.

The few, neglected, discouraged, scattered church members who live in these communities are ours. They need us, and we need them. May each one in his own place and in his own church look out at these neglected communities, accept the responsibility, and begin now to start Sunday schools in every one of these places. These communities are suffering from neglect. There should be as far as is possible a Baptist church within walking distance of every person in the territory of the Southern Baptist Convention. Surely denominational servants, the general missionaries, the district missionaries, the associational missionaries, the associational Sunday school superintendents, the pastors, the Sunday school superintendents, the teachers, and the other church leaders will see the condition of these communities and come to their assistance. The only way we know that the majority of these communities can have Sunday schools is for the near-by churches to assume the responsibility and organize them.

3. New Sunday Schools Reach Lost People Faster Than Old Sunday Schools

This is true because the majority of people in unreached communities are lost people. The children in the unchurched communities will attend a good Sunday school if one is made available. The children will bring some of the parents.

The method of Jesus for reaching the masses is to go where the people are. Evidently this means to go where they are geographically, socially, economically, and spiritually. Many of the aggressive churches finally reach the majority of the unsaved people in their immediate fields and find their evangelistic opportunities confined to the children of the church families and the case-hardened few who have been preached to over and over. Herein lies a grave danger, for it is easy for a

church to confine its efforts to what can be done inside the walls of the church building. The home base is necessary; and the stronger the home church is, the further the work of that church can be extended. However, it is not necessary for a church to confine its work to one unit or to one building. A church can have a number of branch stations. Many of the present churches can multiply their evangelistic opportunities by establishing and maintaining one or more additional Sunday schools.

4. Present Number of Sunday Schools Not Sufficient to Reach All the Lost People

If the churches are going to reach a greater number of unsaved people, it is evident that their usual method must be supplemented with additional means.

According to Dr. E. P. Alldredge, there are approximately 26,000,000 people (white) in the territory of the Southern Baptist Convention not enrolled in any Sunday school of any denomination, and about 15,000,000 people (white) ten years of age and over who are not members of any church.

Can these people be reached by the present churches with the usual methods? Let's see what the Southern Baptist churches have done during a recent decade. Southern Baptists have had a net increase in church membership during the decade of 830,601 or an annual average net growth of 83,060. The white population of the South in this period had a net gain of 4,576,384 or an annual average population gain of 457,638. The annual net increase of the other seventeen main denominations in the South exclusive of the Negroes is approximately 89,000. On the basis of past achievements, the present churches with their usual methods will have to increase their gains very greatly to keep pace with

the increase in population, not to mention the 15,000,000 people in the territory nine years of age and above who are now lost.

5. People Do Not Go Far to Attend Sunday School

Dr. Courts Redford, associate secretary of the Home Mission Board, recently made a survey of Missouri Baptists. In this survey including 1,688 Baptist churches, he discovered that the average Baptist church member traveled only 1.72 miles to his church. In strictly rural communities, the average member travels less than two miles—1.9—to attend his church service. Some few travel much greater distances to attend their churches, but those who travel beyond two miles are the exception and not the rule.

Community lines and social barriers may be intangible, but for the majority of people they are real. Churches need to recognize these conditions. Every community whether bounded by geographical or social lines needs a Baptist Sunday school. If church members do not travel far to attend the churches, what may be expected of lost people? Such a condition makes it necessary to organize Sunday schools in every community.

6. Multitudes of Idle Church Members Could Be Used in Branch Sunday Schools

Many of the larger and medium-sized churches could find a place of service in branch Sunday schools for numbers of idle church members. In fact, there are many church members who could work most acceptably in branch Sunday schools and would be greatly blessed because of the work. Evidently a fuller utilization of the present church members calls for more Sunday schools.

II. OBSTACLES IN THE WAY OF STARTING NEW SUNDAY SCHOOLS

1. *The Demands of the Present Sunday Schools*

Pastors and superintendents are busy building and conducting the present Sunday schools. They ought to be. However, there are enough capable people in the average Baptist church in the South not now enlisted in any definite work to provide officers and teachers for several additional Sunday schools. A number of churches have demonstrated that this is true.

2. *The Lack of a Meetinghouse*

The Eastland Baptist Church in Nashville, Tennessee, at the present time has more than one thousand members and over eight hundred enrolled in Sunday school. This church is located in one of the best residential sections of the city. Eastland Baptist Church had its beginning in a Sunday school that was organized in the living room of a Baptist family, who are now members of another Baptist church in Nashville. New Sunday schools can be started in homes, in schoolhouses, in vacant buildings, or in small chapels which may be erected.

3. *The Idea That Additional Sunday Schools Will Keep the Present Sunday Schools from Growing*

There are two answers to his false idea. First, additional Sunday schools, if rightly located, will not check the growth of the present ones, but in most places will stimulate the activities of the workers in the present Sunday schools. Second, evidently the right approach for a church to take relative to additional Sunday schools is: Can more people be reached through the organization of additional Sunday schools?

III. METHODS FOR STARTING NEW SUNDAY SCHOOLS

It is easy to start a new Sunday school. All that is needed is a superintendent, the living room in a home, and some Sunday school literature. The Sunday School Board will gladly furnish the literature without cost. Some family in the community where the Sunday school should be organized will furnish the living room and consider it an honor and a privilege. Surely your church will elect a capable member as a superintendent. He will find the teachers in the community where the Sunday school is to be located. It is certainly basically sound to start with five or six people provided they are the right people and the school is started in the right place. Such Sunday schools will grow. They always have and they always will. The crying, desperate, challenging need is for thousands of churches to get busy immediately and start more Sunday schools even if they must be started in homes with six to ten people.

1. *The Place of the Associational Sunday School Officers*

Every association should have a functioning mission committee constantly working at the task of locating needy places and working with the churches for the establishment of new Sunday schools. The chairman of this committee should be the associate associational Sunday school superintendent of evangelism.

This mission committee should make regular surveys of the associational territory for the purpose of locating any new communities or shift in population which would call for a new Sunday school.

The associational Sunday school officers can assist the churches in the organization of Sunday schools whenever their assistance is needed. The associational officers can provide a superintendent for a mission Sunday school

when one is needed. One of the associational officers could serve as superintendent until a capable person could be enlisted whenever such service is necessary.

2. The Work of the Churches

Each church may elect an associate superintendent in charge of mission Sunday schools. This officer should be one of the most capable men in the church.

The associate superintendent of missions should survey the territory and through the associational missions committee locate possible places where the church may organize Sunday schools. When the church has decided to start a Sunday school, a capable person should be elected as superintendent. The superintendent should enlist teachers. The teacher should be selected in the community where the Sunday school is located. If this is done, the people in the community will be developed. They will also take a more vital interest in the work if they are allowed to participate in it. All officers and teachers should be elected by the church fostering the station.

The church fostering the Sunday school should order from the Baptist Sunday School Board, Nashville 3, Tennessee, a supply of lesson material. The first quarter's supply will be furnished free by the Sunday School Board.

The superintendent should actually start the Sunday school even though the attendance may be small for the first few Sundays. Let the superintendent overcome all difficulties and obstacles.

Plan as soon as possible for every phase of work that is carried on in a Baptist church. Each station should be considered and conducted as just another place where the church fostering the work is functioning.

Where churches foster branch Sunday schools, it will no doubt be better for the offering from the mission to

go through the regular church budget and let all supplies and necessary expenses be cared for by the church supporting the mission.

It is best for the branch Sunday school to meet in the morning.

IV. PREACHING SERVICES ESSENTIAL IN BRANCH SUNDAY SCHOOLS

The pastor of the church fostering the branch Sunday school should have charge of all preaching services in the branch station. The church may appoint a committee of three men to be responsible for all preaching services. In this way the people can be protected. A church can use some of its capable laymen as speakers in the branch stations.

As soon as possible after the branch Sunday school is organized, the pastor should hold a revival meeting. Because of the large number of lost people in unchurched communities, it may be wise to conduct two or more revival meetings each year for a period of two or three years.

V. BRANCH SUNDAY SCHOOLS ARE FORERUNNERS OF CHURCHES

Was your church organized as the result of a branch Sunday school? Many Southern Baptist churches were started in this way.

In 1939 a pastor led in the organization of a branch Sunday school in an unchurched community. In 1940 a church was organized. During the first four years of the life of the church the pastor baptized more than 100 people. The membership after four years is 165. Branch Sunday schools offer the churches one of their major opportunities for evangelism.

Based on results from Sunday schools organized during the past decade, it is conservative to say that if 10,000

Baptist churches would start 10,000 additional Sunday schools, these new Sunday schools would in three years' time enrol 500,000 additional people and greatly enlarge the soul-winning opportunity. From the branch Sunday schools would come many churches that through the coming years would provide Bible study, worship, fellowship, and service for many additional people.

VI. TESTIMONIES SHOWING EVANGELISTIC RESULTS OF BRANCH SUNDAY SCHOOLS

1. *C. C. Warren, Pastor, First Baptist Church, Charlotte, North Carolina, Relates the Possibilities of Branch Sunday Schools*

"The Immanuel Baptist Church, Little Rock, Arkansas, in 1941, won eighty-eight people to Christ through the mother church and seventy-three through the eight branch Sunday schools. In 1942 this church won forty-nine through the mother church and fifty-three through its branch Sunday schools. In 1943, sixty were won at the home church and sixty-one through the branch Sunday schools.

"Surely this is convincing evidence of the value of the branch Sunday school as a means for evangelism. In no sense of the word do I minimize the vast importance of the fine, faithful, and efficient service being rendered by our loyal and consecrated Sunday school officers and teachers in our present Sunday schools. But they cannot reach all the lost people in all the communities. If Southern Baptists are to reach their Centennial goal of one million won to Christ, I reaffirm my profound conviction that we **MUST** go where the people are.

"The branch Sunday schools overcome to a remarkable degree the obstacles of distance and social barriers. Out there where the 'ways come together' we will find the lost who will not come to our churches; and out there we

can enlist them, teach them, win them to Christ, train, and use them for Christ's glory. Let's go after them! Will your church organize one or more branch Sunday schools now?"

2. B. E. Morris, Pastor, West Durham Baptist Church, Durham, North Carolina, Tells What the Baptist Churches in Durham Have Accomplished

"Seven years ago the Baptists of Durham, North Carolina, discovered that there were many neglected communities in the city. We initiated a movement to occupy these several communities by establishing mission points in them. A major method was to organize branch Sunday schools. Work has been started in seven different localities. These branch Sunday schools have been supervised by the several co-operating Baptist churches in the city.

"The method used to initiate this extension work has been of primary importance. Sunday schools and preaching missions were initiated in public school buildings, in homes, a tent was used, and in one community a deserted roadhouse was converted into a house of the Lord. Leaders from the stronger churches were sent to these mission points. Local talents were utilized. Busy pastors volunteered to conduct revivals and soul-winning campaigns. And so the work was established.

"The results have been gratifying. In five consecutive years, five new churches were organized. Over one thousand pupils are enrolled in the Sunday schools. All five of these churches have full-time preaching. Three of these congregations have completed their educational plants. Recently two new projects have been started.

"By biblical injunction and experience we believe in reproducing mission work by establishing branch Sunday schools and preaching centers in communities of new developments and neglected places."

3. R. C. Howard, Pastor, Kelham Avenue Baptist Church, Oklahoma City, Oklahoma, Has Led His Church in a Resultful Mission Program

"Fifteen years ago Kelham Avenue Church, Oklahoma City, Oklahoma, began to establish branch Sunday schools. We have established twenty different stations during this period and have baptized no less than one thousand people from these places. Seven of these branch Sunday schools have grown into full-time Baptist churches, with their own buildings all paid for, and now some of them are in turn establishing missions.

"From these stations have come twenty Baptist preachers, and they have gone out to full-time churches and now are establishing other branch Sunday schools. One of these men who preached his first sermon in a mission that was meeting in a store building is holding six mission revivals this summer. He is pastor of a full-time church.

"I believe in branch Sunday schools from experience. I know they will reach people. I believe in branch Sunday schools because I have baptized one thousand people as a result of our branch stations.

"If ten thousand of our Baptist churches would organize one or more stations each we would win thousands of souls to Christ."

THE NINETY AND NINE

There were ninety and nine that safely lay
 In the shelter of the fold,
 But one was out on the hills away,
 Far off from the gates of gold—
 Away on the mountains wild and bare,
 Away from the tender Shepherd's care,
 Away from the tender Shepherd's care.

—ELIZABETH C. CLEPHANE

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"BE YE DOERS OF THE WORD"

For emphasis, as a summary and as a plan for a definite decision, the suggested church program of evangelism presented in the first chapter is carried here.

A Good Sunday School

Personal Visitation for Evangelism

The Use of Sunday Morning Opportunities

**Evangelistic Services in the Sunday School Classes
and Departments**

Revival Meetings

Periods of Study and Special Efforts

Special Days

The Vacation Bible Schools

Branch Sunday Schools

Street and Highway Preaching and Personal Work

If you appointed the committee on Monday night as suggested on page 21, use the last period of Friday night for the report from the committee.

Before you close your study will you adopt a balanced, all-inclusive program of evangelism for your church? Review "The Church Program of Evangelism" as presented in chapter 1 and summarized here. Study again each of the ten items. Can each one of these items be included in your own plans. Will you use all of your Sunday school to strengthen and provide a balanced and all-inclusive program of evangelism in your church?

"Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes" (Isa. 54:2).

QUESTIONS FOR REVIEW

CHAPTER I

1. Name four basic elements in a church program of evangelism.
2. List ten items in a church program of evangelism.
3. Discuss the place of a Baptist Training Union in a church program of evangelism.

CHAPTER II

4. Give three reasons why the Sunday school is the chief evangelistic agency of a church.
5. Name at least six reasons why the Sunday school should be used as the chief evangelistic agency of a church.
6. Show how the Sunday school prepares the hearts of people for the reception of the gospel.

CHAPTER III

7. Why is evangelism the basic purpose of all Sunday school work?
8. Tell how evangelism vitalizes the work of a Sunday school.
9. How may a pastor keep evangelism central in the work of a Sunday school?
10. Show how a superintendent can keep the work of a Sunday school centered in evangelism.

CHAPTER IV

11. Show the pastor's place and task in the Sunday school.
12. How may the pastor and superintendent use the Sunday school in evangelism.

13. Outline a balanced program of evangelism for your church.

CHAPTER V

14. Show the importance of personal work in evangelism as taught in the Bible.
15. Name three hindrances to personal soul-winning.
16. List three essential characteristics of a personal soul-winner.
17. Outline a church program of soul-winning visitation.

CHAPTER VI

18. Name the four distinct groups in a Sunday school for evangelism.
19. Tell how a Sunday school can be used to locate the lost.
20. Give six steps in reaching the lost people for Sunday school attendance.

CHAPTER VII

21. Why is Sunday morning the climactic hour for evangelism?
22. Show how the Sunday morning program should be keyed to evangelism.
23. How can the Sunday school be used to put the lost people in the preaching service?

CHAPTER VIII

24. Name five special efforts in evangelism.
25. Discuss the use of the Sunday school in the revival meeting.
26. Show the place of a Sunday school enlargement campaign in evangelism.

CHAPTER IX

27. Give six reasons why Baptists should organize more Sunday schools.
28. List two obstacles in the way of starting new Sunday schools.
29. Discuss the methods for starting new Sunday schools.

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The place of the Sun-
day School in evangelism.

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